The Relief Society Magazine

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LESSONS FOR JANUARY

October 1943

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The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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Vol. 30 OCTOBER 1943 No. 10

Contents

SPECIAL FEATURES

"The Landing of Columbus on San Salvador"—Vanderlyn ..... Frontispiece
Importance of the Sacrament Meeting ..... Elder Joseph Fielding Smith 589
Marianne C. Sharp Appointed Associate Editor of Relief Society Magazine ..... President Amy Brown Lyman 593
Periodic Medical Examinations of Apparently Healthy Persons ..... H. L. Marshall, M.D. 594
An Appeal to Mothers ..... Bishop Marvin O. Ashton 596
She Is Ours ..... Edith S. Elliott 598
L.D.S. Girls and Women in Wartime ..... Elder Milton Bennion 606
Madame Chiang Kai-shek ..... Ramona W. Cannon 607

FICTION

The Gracious Years ..... Kathleen B. Nelson 615
Tomorrow's Cup—Chapter VII ..... Anna Prince Redd 620

GENERAL FEATURES

Woman's Sphere ..... Ramona W. Cannon 611
Editorial: Spiritual Strength Through Sabbath Observance ..... Belle S. Spafford 612
Notes from the Field:
Relief Society War and Welfare Activities.... General Secretary-Treasurer Vera W. Pohlman 626

LESSONS

Theology—Christ's Reign on Earth 630
Messages to the Home—The Development of Strength Through Work 635
Home Topics—Floors and Floor Coverings (Lesson 3) 636
Home Topics—Walls, Ceilings, and Woodwork (Lesson 4) 638
Literature—The Bible Ballad 641
Social Science—The Sacredness of American Citizenship 644
Stories from the Book of Mormon—Nephi, a Leader in the Land of Promise 647

POETRY

Autumn ..... Edna S. Dustin 592
Rhapsody ..... Martha Fereday Harrison 605
Sunset ..... Lillian Jensen 625

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The Frontispiece

THE picture, "The Landing of Columbus on San Salvador" by Vanderlyn, is used as the frontispiece of this *Magazine*. The New World will celebrate, on October 12, the 451 anniversary of the discovery of America by Christopher Columbus. The following quotation from the Book of Mormon tells of a man who "went forth upon the many waters, even unto the seed of my brethren, who were in the promised land":

And I looked and beheld a man among the Gentiles who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God; that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

The Prophet Joseph Smith once compared himself to Columbus when he said: "I break the ground; I lead the way like Columbus. . . ."

The Cover

"THE TEMPLE WALL"

T. J. Howells, M.D.

Surrounding the Temple grounds in Salt Lake City and a very important part of the landscape is a tall massive structure known as the "Temple Wall." The building of the wall, begun as a make-work project in the fall of 1852, was completed five years later.

The architect of the wall was Truman O. Angell. The structure gives an appearance of strength, solidity, and utility, all of which is characteristic of early pioneer building. Not only does the wall enclose various edifices dear to the hearts of Latter-day Saints, including the Salt Lake Temple, the Salt Lake Tabernacle, and the Salt Lake Assembly Hall, but it encloses the block from which the streets in Salt Lake City radiate and the principal ones receive their names.

The wall is artistic and forms a beautiful background for flowers which bloom in rich profusion within the grounds of Temple Square.

Editor's note: The cover photograph is by Dr. T. J. Howells. The cover arrangement is by Evan Jensen.

THE LANDING OF COLUMBUS

RELIEF SOCIETY MAGAZINE

VOL. 30, NO. 10 OCTOBER 1943

Importance of the Sacrament Meeting

Elder Joseph Fielding Smith

Member of the Council of the Twelve

AT the conclusion of the Passover supper on the night of the betrayal, Jesus introduced the sacrament. It is recorded in Luke:

> And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.
>
> Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

In this manner the sacred and holy ordinance of the sacrament was introduced. This ordinance was not intended merely for the apostles, but for all the members of the Church, and it was the custom of the ancient saints to meet often for this purpose, as they were commanded. Then came the days of apostasy when this simple and holy ordinance was turned into a feast which brought from Paul a rebuke because the sacrament had been turned into a supper of revelry and drunkenness. The sacrament is not a "supper" although it has become the custom to refer to it as such. In Paul's rebuke and instruction to the Corinthian saints, he said:

> For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread:
>
> And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.
>
> After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.
>
> For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.
>
> Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.
>
> But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (I Cor. 11: 23-30.)

When the Gospel was restored, the Lord commanded the members of the Church to observe this sacred ordinance in all solemnity. In a revelation given on August 7, 1831, He said:

Thou shalt thank the Lord thy God in all things.

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; (D. & C. 59:7-10.)

The partaking of these emblems constitutes one of the most holy and sacred ordinances in the Church, an ordinance which has replaced the slaying and eating of the paschal lamb which was typical of the sacrifice upon the cross of our Redeemer, given to Israel in Egypt, and in remembrance of the great sacrifice which was, to them, future. From the time of the exodus from Egypt to the crucifixion of our Redeemer, the Israelites were commanded to observe the passover at a certain time each year. On the solemn night before the crucifixion the Lord changed this ordinance and gave in its stead the sacrament. We have been commanded to meet often, not merely once each year, and go to the house of prayer and there remember our Redeemer and make covenant with Him in partaking oft of this ho ordinance.

The sacrament meeting is th most sacred and the most importa meeting required of all the membe of the Church. If any of the me bers are not in good standing; if th have in their hearts any feeling hatred, envy, sin of any kind, th should not partake of these emblem If there are any differences or fe ings existing between brethren, the differences should be adjusted befo the guilty parties partake; otherwi they will eat and drink unworthi and bring upon them the condemn tion spoken of by Paul. We shou all see that "our hearts and han are clean and pure."

Those members of the Churc who habitually absent themselv from the sacrament meeting an who do not enter into the covenan which the sacrament requires them, are guilty of grievous sin an are under grave condemnation. Th Spirit of the Lord cannot dwell i them and they deny to themselv the guidance of that Spirit. Willf and protracted absence is a sign apostasy, and if persisted in will lea to faultfinding, disagreement wit authorities and misunderstandin and criticism of the doctrines of th Church. If such a course is conti ued, it will lead those who are guil out of the Church, for the Spirit the Lord cannot be their companio when they show indifference to th sacred commandment.

I HAVE often wondered if we full realize the significance and im portance of the covenants we mak in partaking of these emblems remembrance of the body and bloo

f Jesus Christ. It is our duty to arefully and thoughtfully consider ie nature of these prayers when we ear them offered in our meetings. here are four very important things e covenant to do each time we par- ke of these emblems, and in par- king, there is the token that we bscribe fully to the obligations, nd thus they become binding upon s. These are as follows:

1. We eat in remembrance of the body Jesus Christ, promising that we will al- ays remember His wounded body slain on the cross.

2. We drink in remembrance of the ood which was shed for the sins of the orld, which atoned for the transgression Adam, and which frees us from our own ns on condition of our true repentance.

3. We covenant that we will be willing take upon us the *name* of the Son and ways remember Him. In keeping this venant we promise that we will be called His name and never do anything that ould bring shame or reproach upon that me.

4. We covenant that we will keep His mmandments which He has given us; not ie commandment, but that we will be illing to "live by every word that proceed- h forth from the mouth of God." (D. & . 84:44.)

If we will do these things then e are promised the continual guid- nce of the Holy Ghost, and if we ill not do these things we will not ave that guidance.

Again, I have wondered how mem- ers of the Church can go to the crament service and partake of iese emblems, and make these sol- mn covenants, and then immediate- after the close of the meeting go ut to some place of amusement, to tend a picture show, a baseball me, or some resort, or to gather at me home to play cards. When any of these things is done the guilty person (or persons) violates this sacred covenant so recently made or renewed. Do they who do this pay so little attention to their obligations that they really do not sense their significance? Or do they think that the Lord in His abundant goodness and mercy will overlook their shortcomings, and do they look upon it as being not a very great sin after all to violate covenants made in this manner? Of course, only those who are guilty are able to answer these questions. The fact remains, however, that when we indulge in habits of this kind we are covenant breakers guilty of offenses, as taught by Paul, of the most serious kind. Because of these breaches of the commandments, and the violation of covenants thus solemnly taken, many among us are in the same condition as they were in the days of Paul; they are spiritually sick, weak in the faith, and they sleep the spiritual sleep that leads to death.

In offering Himself a sacrifice for sin, our Savior freed the world from the consequences of the transgression of Adam. He was also freeing all men from the consequences of their own sins if they are willing to accept Him as their Redeemer and keep His commandments. It is impossible for weak mortals, and we are all weak, to fully comprehend the extent of the suffering of the Son of God. We cannot realize the price He had to pay. To the Prophet Joseph Smith He said:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent, they must suffer even as I; Which suffering caused myself, even God, the great-

est of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit: and would that I might not drink the bitter cup and shrink—Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; (D. & C. 19:16-19).

It is, however, within our grasp to know and realize that this excruciating agony of His sacrifice has brought to us the greatest blessing that could possibly be given. Moreover, we are able to realize that this extreme suffering—which was beyond the power of mortal man either to accomplish or endure—was undertaken because of the great love which the Father and the Son had for mankind. We are extremely ungrateful to our Father and to His beloved Son when in all humility with "broken hearts and contrite spirits" we are unwilling to keep the commandments. The violation of any divine commandment is a most ungrateful act, considering all that has been accomplished for us through the atonement of our Savior.

The lack of faith on the part of the members of the Church is evidenced in the fact that only one, in about four or five on the average, attends this most important meeting, and in the further fact that in so many places the bishops of wards seem to think that they have to engage outstanding speakers, and to some extent tickle the ears of the people by speaking and entertainment, at the sacrament services. The primary and outstanding reason why we should attend these services is that we may renew our covenants by partaking of the sacrament. The question, who will speak, is of secondary importance, although it is too frequently considered the first. Our faith is always measured by our works. If we fully appreciated the many blessings which are ours through the redemption made for us, there is nothing that the Lord could ask of us that we would not anxiously and willingly do. Why cannot we, today, show forth the faith, and thereby gain the happiness, which was had among the Nephites when it was said of them:

> . . . they did walk after the commandments which they had received from their Lord and their God, continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. . . .
>
> And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people.
>
> . . . and surely there could not be a happier people among all the people who had been created by the hand of God; . . .

AUTUMN

Edna S. Dustin

The frost is busy retracing the earth
With his brilliant colored spray.
He has dressed all the trees by the bend in the road
In Armenian colors gay.

The trees form in line like a long caravan,
The burning wild grass shifts the scenes,
And the colored leaves as they gracefully sway
Are dancing gypsies, with tambourines.

Marianne C. Sharp Appointed Associate Editor of Relief Society Magazine

President Amy Brown Lyman

THE General Presidency of Relief Society is pleased to announce the appointment, August 1, 1943, of Marianne C. Sharp as associate editor of *The Relief Society Magazine*. Mrs. Sharp, wife of Ivor Sharp, manager of KSL, and daughter of President and Mrs. J. Reuben Clark, Jr., has been a member of the Relief Society General Board since its reorganization January 1940. Soon after the appointment of the editor, Belle S. Spafford, as counselor to President Amy Brown Lyman in December 1942, Mrs. Sharp began serving as assistant to the editor. She has given excellent service in this capacity, taking the major responsibility in the selection and preparation of *Magazine* material. Her editorial ability is not only reflected in recent issues of the *Magazine*, but also in *A Centenary of Relief Society*, published by the General Board in commemoration of the one hundredth anniversary of the Society. Mrs. Sharp and Counselor Belle S. Spafford were appointed by the Board to serve as the committee on the preparation of this book. Mrs. Sharp's contribution to the general excellence of the publication was important and valuable. She has a natural interest in historical happenings, and this book bears evidence of the thoroughness of her research, her good judgment in evaluating historical events, and the accuracy with which she records historical facts.

MARIANNE C. SHARP

Mrs. Sharp received her grade and high school training in Washington, D.C., where the Clark family lived for a number of years. During her senior year in high school, she edited the high school yearbook and school paper. When the family moved from the East to Utah, Marianne entered the University of Utah, where

(*Continued on page 613*)

Periodic Medical Examinations of Apparently Healthy Persons

H. L. Marshall, M.D.

Professor of Public Health and Preventive Medicine, Medical School, University of Utah

HUMAN nature is characterized by many inconsistencies. One of them is the chasm which so often separates knowledge from action—knowing what should be done from actually doing it. Particularly is this often true in the management of our own human mechanism. Fears, prejudices, and indifference are usually stronger than knowledge. It is easier to follow one's feelings than one's reason.

Twenty years ago a member of the Public Relations Committee of the Pennsylvania Medical Society wrote, "The proposal that healthy people be examined at regular intervals for the purpose of preventing disease is notable for the logic of its theory and the slowness of its adoption." In China it is said to have been a custom for clients to pay a physician regularly for keeping them well, but to stop payment and demand free treatment if the client became sick.

In our Anglo-Saxon background the good old English Doctor Dobell suggested, in 1861, that much good could be accomplished and much harm prevented if physicians would carefully examine their patients before, instead of exclusively after, the symptoms of disease appeared. In America, the most sustained attempt to popularize the practice of periodic medical examinations has been that of the organization known as the Life Extension Institute.

Life insurance companies have been strong supporters of the practice, and some have used it on a large scale. The Army has adopted the practice of yearly examination of all officers, and schools are acting on the idea to an increasing extent. But, for adults in general, practice lags far behind conviction. Therefore, it is worth-while to consider the matter objectively. Mere persuasion offends the intelligence.

The human body, considered mechanistically, is an energy-liberating machine. It displays growth, development, and degeneration. It is subject to unfavorable changes of structure and function which lead to disability, pain, and death. These changes we call disease. Except in case of accident or violence, basic changes almost never develop suddenly. They are progressive and, for a considerable time, they usually produce no symptoms of which the person is aware. Let us assume that a yardstick divided into thirty-six inches represents the whole process of a chronic (i.e. slow) disease. The left end of the rule marks the very first beginning of the morbid process; the right end marks the termination. Rarely does progress over the first few inches give any symptoms at all. Frequently, two-thirds of the distance may be covered with no symptoms definitely recognized by

the victim. Pain and disturbance of function are often confined to the last few inches. Too often medical contacts center entirely in the last inch.

Inferences to be drawn from such knowledge are self-evident and perhaps would not be seriously debatable except at a convention of morons. The logic applies almost equally to a Ford car; however, the difference is that we can get new organs for a Ford when the originals are completely "shot," and, sometimes, we can even turn in the whole flivver on a new car. There are no turn-ins for the human mechanism and very few chances for either new or reconditioned parts. We make the run of life with one machine. It is the only one we have, and no one yet appears to have completed arrangements for another. If this were true of the Ford, how watchful we would be. How often would we have an expert examine it—and how careful we would be to take his advice.

The teeth represent one of the few "turn-ins for a new set" possible in the human body. And yet strangely enough, this is one of the few places where we are nearly all converted to the idea of regular examination before symptoms appear. Stranger still, perhaps, many of us actually live up to the idea in practice.

If the process of disease we harbor is not contagious, then the matter is primarily a personal one. At least no one else is definitely endangered. But the process may be communicable (i.e., caused by living organisms which can be transferred from the ailing to the well); for example, tuberculosis and some stages of syphilis. In that case, earliest possible recognition is comparable to detecting a concealed weapon on a gangster before it causes irreparable harm to him and also to his contacts.

Obviously, reason and interpretation point to the desirability of careful medical examination of apparently healthy people. Is it possible, we may ask, to substantiate such reasoning by actual accomplishment? Without question it is; although all disease processes cannot yet be recognized in their early stages, and it must be clearly understood that some unforseen deaths cannot be predicted by any present means at the disposal of medicine.

TO be specific let us start with the baby—even before it is born. Here the beneficial results of regular medical examination throughout pregnancy are so vital—both to mother and child—that mere mention of the point is sufficient. Thousands of lives are thereby saved yearly. As for the period of babyhood, the practice of pediatrics (i.e., child specialists) has grown up around the idea of medical care to *prevent* rather than exclusively to cure sickness. Formerly the luxury of medical guidance to keep a baby well was practiced only by the rich. Increasingly, it is becoming a routine to people of moderate means, and now in larger centers "well baby clinics" serve the poor at nominal cost and the destitute at public expense. In Utah fifty years ago the annual infant mortality rate ranged around 200. This means that one out of every five babies born alive died before reaching its first birthday. Now the infant mortality rate runs 30 to 40.

(*Continued on page 614*)

An Appeal to Mothers

Bishop Marvin O. Ashton

Member of the Presiding Bishopric

AN Appeal to You Mothers:

As we contemplate the progress this Church is making in its buildings and their upkeep, we are very mindful of the major part you mothers are playing. Yes, in some localities you are playing the leading role. When you set your mind on a project, things begin to move. If they don't move, you move them. When the United States was at war with Mexico and the Latter-day Saints were asked to raise a battalion, it is reported that Brigham Young said, "You shall have your battalion, and if there are not young men enough, we will take the old men, and if they are not enough, we will take the women." Of course, the women didn't have to enlist, but in some of our programs of repairs to our meeting houses, our women do enlist.

Women of the Relief Society, we want your help. We want you to insist that your place of worship be kept clean and attractive. We want you to demand of your stake and ward authorities that the buildings and all their facilities be kept just as up to date and clean as your kitchens. Mothers, the buildings where your children worship and where they get religious instruction, and where they are offered recreational opportunities, should be well furnished and up to date. While we appreciate that this is the condition of most of our chapels, there are still some dark corners in some of them that must be cleaned up. If you mothers will insist on a clean-up, there will be one. We appeal to you. Expect it and you will get it. The bishop will appreciate your suggestions. Tell him what you want, and he will respect your wishes. Sentiment and public opinion are powerful. Here are a few things the mothers of the Church have a right to demand:

Custodian

There should be close cooperation and a feeling of harmony between the custodian and the people of the ward. The custodian should know what the different organizations in the ward require and should cater to their needs, but he has a right to expect proper support from the people. Mothers can help greatly in this respect.

Paint

It should be understood that for years the Church has offered to buy the paint if the ward will put it on. No matter how humble a chapel may be, it should be kept well painted inside and out.

Landscaping

You mothers have a right to expect ward grounds to be well landscaped, where water is available. If water is not available—these cases are comparatively few—you have a right to expect that weeds be kept down and dried grass and debris cleared off. The general appearance of your building should say, "Come

AS WITH THE CHURCH, SO WITH THE PEOPLE

Is this just a dream?

in." It should appeal and not repel. May we say here very emphatically —many Church buildings that now sit on a dry sand hill could be made a little garden spot if just a little ingenuity were used to bring water to the spot either by pipes or irrigation ditch. Generally, where there is a will there is a way.

Furniture

Mothers, if clumsy, roughly hewn benches and furniture are used in your chapel, you ought to sign a Declaration of Independence and have a Boston Tea Party. When the pioneers arrived, they had to do the best they could with what they had, but in these days you have a right to demand that the furniture represent your better selves.

Rest Rooms

Now we come to a matter in which we want your help in a special way. To be frank, many of these rooms—even in our more expensive buildings —are a disgrace. Some of them show extreme neglect and even abuse.

(*Continued on page 619*)

She Is Ours

Edith S. Elliott

Member of Relief Society General Board

DOROTHY C. THORPE

MANY of us have admired the beautiful glassware exhibited in the most exclusive stores and shops throughout the nation bearing the trade name of Dorothy C. Thorpe. The better magazines advertise her wares. Newspapers and periodicals quite frequently carry news items of her fascinating art. People of wealth and influence clamor for her work, often requesting her to create special articles for them.

One might ask, "In what particular field of art does she specialize?" The answer is overwhelming! Besides the glassware mentioned above, she designs and manufactures exquisite articles in linens, cottons, metals, laces, and plastics, as well as creating dainty figurines. She designs, decorates, and furnishes to the last detail an individual room or all rooms in private residences. Her boudoirs are of delicate, exquisite beauty. The nurseries that she has done delight children and are a never-ending source of pleasure to adults.

When we view the products of her hands we naturally wonder about the artist herself. She was born in a Latter-day Saint home in Salt Lake City. Her parents, George Eustace and Louise Ridges Carpenter, encouraged Dorothy and provided the opportunity for development of her talents in her youth. Some may not know that this parenthood gave to Dorothy a rich heritage. Her father, born in London, was the youngest son of a wealthy Church of England clergyman, Joseph Hatton Carpenter. He enjoyed all of the advantages of a cultured, well-ordered English home. He and his brothers and sisters were given unusually good educations to fit them for the various professions to which they seemed best adapted. Just as the boys were reaching manhood, their father died, leaving an estate to be divided. The oldest brother, Joseph, took his share of the estate and decided that before settling down he would take a trip around the world. He visited the continents of Europe and Africa, sailed up the east coast of Africa, traveling on to the cities of Asia

GLASS TRAY WITH PLASTIC HANDLES, AND GLASS VASE, DESIGNED BY MRS. THORPE

and Australia. From these cities he continued on to South America, and thence to New York City. While there, he met some Latter-day Saints and missionaries en route to Utah from his native homeland. Delighted to see some of his own countrymen and interested in their story of the Prophet Joseph Smith, he decided to accompany the Saints to the Salt Lake Valley and learn more about them and their teachings. Having been raised in a religious home, Joseph was receptive to the Gospel message and was baptized a worthy member of the Church of Jesus Christ of Latter-day Saints. Anxious to share his new-found joy, he wrote to his widowed mother to tell her of his good fortune. She was shocked and grieved over the news. Her first thought was that Joseph had lost his mind, and she immediately set about to do something to rectify his condition. Joseph's brother, George, in the meantime, had decided to take his share of the family fortune and see the world also. When he reached South Africa, he became interested in the beauty and grace of the feathers of the ostrich. At that particular time ostrich plumes were "high-fashioned." The selling of them was extremely lucrative, so George purchased an ostrich farm and settled down to his new and fascinating venture. Business was good, and he prospered financially. Eventually, however, he received a letter from his heartbroken mother telling of his brother Joseph's sad fate. She plead with George to bring him home to London where he could be properly hospitalized.

George sold his farm and set sail for the United States. Upon his arrival in Salt Lake City, he found Joseph happy and in the best of

health. (At the present time he is serving as recorder of the Manti Temple.) The younger Carpenter rejoiced to find his brother perfectly normal and inquired as to the reason of his mother's anxiety. Joseph and his friends explained the Gospel to George, who readily accepted the message and applied for baptism. Imagine Mrs. Carpenter's concern when she learned that her youngest son, so dear to her heart, had likewise joined this unpopular group!

George made friends quickly, and was a general favorite among the young people. While living at the home of Parley P. Pratt, he became acquainted with Brother Pratt's granddaughter, Louise Ridges. She was a beautiful and accomplished girl. Young Carpenter, in due time, fell in love with Louise and made her his bride.

Louise Ridges Carpenter also has an interesting background. Besides being the granddaughter of Parley P. Pratt, whose gifts and talents are familiar to Latter-day Saints, she was also the daughter of Joseph P. Ridges, formerly of England and Australia, who built the original Tabernacle organ. She could tell many interesting tales of the building of that great organ and laughingly claimed a hand in its completion. Her mother, Agatha Pratt Ridges, made the glue that was used to fit the organ pipes together. She followed a recipe furnished by her husband, the main ingredients of which were horse and cow hoofs. The glue had to simmer and stew for quite a long period on the back of the Ridges' stove, and the smell was extremely offensive; but because they couldn't make the glue without the odor, the Ridges family accepted th ordeal and kept the pot constant hot. The glue had to be carried the Tabernacle hot or it wouldn stick properly. It was the duty little Louise to make many trips the Tabernacle to deliver the h glue to her father. Every time sh took him his lunch pail, a bucket glue accompanied it.

George and Louise were a happ young couple. The young Mrs. Ca penter made a charming home f them. She was artistic, intelligen resourceful, and energetic—all qua ties that make for ideal home ma agement.

Soon after the birth of their fir child, a daughter Florence, Georg Carpenter was called on a missio to England. After making plans f the care of his lovely wife and daug ter during his absence, he left f his homeland. With gratitude in h heart that his call was to Englan he eagerly looked forward to recei ing a warm welcome at his mothe home. He was overjoyed at th thought of teaching the Gospel person to his family and friend Naturally, his first call was at h mother's home. The door was close against him. His mother later co sented to meet him in a seclude section of a public park. She arrive in her elegant carriage with th shades drawn so that no one woul recognize her. She admitted Georg to the carriage and ordered it drive along unfrequented lanes. She tol him that he had humiliated and di graced his family by joining the Mo mon Church, and plead with hi to renounce his membership. Sh begged him to desert his wife an baby, give up proselyting, and t

stay in England among his kin. But George was true to his convictions. Despite the tug of family ties and temptations, he finished his mission, was honorably released, and returned to Zion.

George was a gifted writer. He was city editor of the *Deseret News* for a number of years, and wrote for several magazines and periodicals under the nom de plume of "Jack Plane."

As the motion picture industry developed, Mr. Carpenter became interested in the film exchange business which later led him into the management of the Paramount Theater in Salt Lake City, which position he held until shortly before his death.

One may wonder what the above recital has to do with the story of Dorothy C. Thorpe. It merely acquaints one with the kind of ancestry from which she comes. The cultured, refined, educated, talented blood of the Carpenters and the Ridges, plus the hardy, intelligent, gifted qualities of the pioneer Pratt family, have produced a genius like Dorothy. She has been aware of her talents and has never "hidden them under a bushel."

DOROTHY is the second child in a family of five children. When very young her parents noted that she was artistic and creative. She loved music, rhythm, color, and graceful lines. She liked to sew for her dolls, and she displayed unusual skill for a child. When only twelve years old, she designed and made a complete wardrobe for her doll which took eight first prizes in the Utah State Fair. Every year from then on she entered lovely bits of her handiwork in the Fair. Without exception each entry won a blue ribbon.

DECORATIVE PIECE BY MRS. THORPE

Along with her creative ability and flare for design, she studied piano under the master teacher John J. McClellan. She loved melody, rhythm, harmony, piano technique. She was an outstanding pupil and became an excellent concert pianist. Part of her musical education was under Professor Syler of Los Angeles. Along with the artistic hobbies that she followed, she found plenty of time to attend to her Church duties. She gave generously of her musical talent in accompaniment and piano solos.

At the old L. D. S. High School, Dorothy Carpenter was an outstanding student scholastically as well as in her art classes.

When Dorothy became too old to sew for dolls she transferred her interest in sewing for them to sewing

COMPLETE TABLE ENSEMBLE DESIGNED BY DOROTHY THORPE

for her little sister Afton, who is now the wife of Bishop Frank Armstrong of Cottonwood Ward. Afton was like a beautiful dream child. She had naturally curly golden-blonde hair, big blue eyes, and fair smooth skin. Since nature had been so kind to her, Dorothy made it her pleasure to see that her clothing matched her beauty. Without being extravagant, she made exquisite lingerie for Afton. She scalloped the necks and ruffles of her little slips, and added touches of lace or ribbon in just the right places. The dresses, whether for play or best, were meticulously made and clever in design.

She enjoyed visits to her sister Florence's home in Los Angeles, where she met and later married George A. Thorpe, a widower with a small son, Kelly. She won the love and affection of the little boy as well as his father. When her own son, Dick, was born, she expressed gratitude that he had such a fine big brother.

Life moved on smoothly for the Thorpes. Mr. Thorpe had a splendid stock and bond business, with an income sufficient to make living interesting and progressive. It probably would have remained so had not the depression years undermined George's business. The family budget had to be trimmed many times until George's anxiety fostered a desire in Dorothy to see if she could help. Naturally, she turned to her art and craft hobbies. She wrapped drinking glasses with bright colored raffia, shellacked the wrappings and achieved attractive beverage glasses. These she timidly took to a buyer in one of the Los Angeles department stores to see if she could interest him in selling such articles in his store. The buyer recognized a good saleable article and gave her an order. The glasses were popular, and the demand increased so rapidly that she had to get help from other members of her family living near by. This one idea led to others. She numbered glasses, monogrammed them, banded them with sterling silver. Each new creation met with immediate success until the business spread from the house into the garage, and finally to a factory. She added variety to her stock. Individual special orders began pouring in asking for complete dinner or luncheon sets. Ofttimes the table linen on hand didn't seem appropriate for the setting of the dishes, so she called into use her knowledge of needlework and made dinner and luncheon cloths and napkins to harmonize with the dishes.

Orders became so numerous that

she soon had to enlarge her factory personnel beyond the members of her immediate family. Since then she has gathered into her business Old and New World artisans whose loyalty to her can only be explained by really knowing Mrs. Thorpe. She is modest and unassuming and is willing to share her success with every member of her company. She is appreciative of their efforts and ability. Many of these persons she has trained herself, and she gets a personal pleasure from their achievements.

ONE of the outstanding characteristics of Mrs. Thorpe is her spirituality. She has expressed on many occasions that she has had help and inspiration from her Heavenly Father, and feels His nearness in helping to solve problems that naturally appear in any modern business. She writes, "There have been so many proofs of God's care and nearness in our work. How else were all these wonderful people—our co-workers—put in contact with us? There is our talented Mexican boy sand carver; Charlotte, the charming little French girl, whom I had never seen until she approached me one day in a large Los Angeles department store. Her magic fingers execute miracles of beauty in needlework. She and her family make all of our table linens, lamp shades, draperies, bedspreads, and occasional items. Then there is Mr. Ardron, a genius with plastics who knew absolutely nothing about the material until he worked out the first few pieces for us. He has now made such a study of plastics that I feel he leads the profession in his type of work. Also, there is the German ceramic artist who paints designs on glass and china with such

LAMP BASE AND SHADE DESIGNED BY DOROTHY THORPE

perfection. There are lovely girls in the retail shop, from Bernice, the little colored stock girl, to Ann, the gracious manager, who every day is making new friends for all of us due to her fineness and sincerity. The factory and office workers give 100 per cent efficiency and loyalty. So much credit goes to my beloved stepson, Kelly, who is now in Africa serving his country. For the past few years he has been traveling from one end of the country to the other as the factory representative, as did also my young brother Guy. Why, about a year ago before there were many shortages and lack of workers, did Miss Milba Lloyd, the capable English sculptress, come into my office and make such a fair proposition that it was possible to employ her? I am sure it was again the guiding hand of our Father in Heaven."

Mrs. Thorpe constantly expresses appreciation for her husband who has

caught the spirit of her work and encourages her and delights in her success. He carries all the business and financial responsibilities, leaving Dorothy free to revel in her creative efforts. His kindness, consideration, and understanding enable them to work closely together.

Dorothy is lovely in appearance. She is tall with dark hair and eyes and is fastidious in dress. There is a friendliness about her that puts even strangers at ease. She is quick to recognize ability in others and is willing to lend a helping hand.

Some few years ago she had a friend who designed and manufactured children's clothes. This friend was anxious to get her merchandise on the Los Angeles market. She wrote to Mrs. Thorpe to ask her if, without any embarrassment or inconvenience, she could introduce her to the buyer in the children's department of the most exclusive department store in Los Angeles where Mrs. Thorpe's fine handwork was retailed.

A letter came back via air mail saying, "Call me as soon as you arrive in Los Angeles, and I will be happy to make the appointment for you and help in any way I can." In the same letter she expressed joy in knowing of the friend's plans. She told how thrilling it was to her to encourage someone beginning in the creative field. "Because," she continued, "my work hasn't been all smooth sailing and without the help of friends and the Great Creator Himself, I wouldn't have attained such success. Then, too, I feel that anyone who can create in a small way, has something akin to that Great Creator."

Just before the present world war Mrs. Thorpe went on a business trip to Europe. She hoped to gain inspiration and new ideas from Old World treasures. She also hoped to establish a European business whereby she could have beautiful, finished articles made by Old World craftsmen according to her designs, shipped to her Los Angeles office, bearing the label "Made in (name of country) exclusively for Dorothy C. Thorpe." Being internationally known, her trip was made easy and interesting by European dealers and producers, as well as by connoisseurs of her art. Unfortunately, the war intervened and her venture had to be postponed until some future date. Not discouraged by the turn of affairs, she returned home sparkling with new ideas that could be realized in her own country.

Mrs. Thorpe works out special orders for such well-known people as Ginger Rogers, Laraine Day, William Powell, Andy, of Amos and Andy fame, Clark Gable, the Duchess of Windsor, Leopold Stokowski, and many others. She is listed in *Who's Who in American Art*. She enjoys the friendship and esteem of fellow artisans.

One of her greatest personal joys has been in the achievement of her two brothers. Both have been motion picture set designers. Guy left the business to act as an able factory representative for his sister. Claude has remained at R.K.O. where he is first assistant set decorator. Dorothy's love and interest in her sister Afton is a loving example of affection. She is proud of Afton's beautiful home in Cottonwood. Afton is also blessed with artistic talents.

DOROTHY THORPE'S SHOP IN MAY COMPANY, WILSHIRE BLVD., LOS ANGELES

Throughout her home are evidences of her fine needlework in linens, curtains, draperies, hooked rugs, etc. Also the color combinations of her home are restful and appropriate.

When Mrs. Thorpe was asked for pictures to accompany this article, she wrote, "In my opinion the Latter-day Saint Relief Society is one of the world's outstanding organizations, and we will be very proud indeed to have your *Magazine* publish an article on our work."

This brief biography about one so worthy of recognition has been a pleasure to prepare. Dorothy Thorpe has risen high in her field, and we are proud that *she is ours*.

RHAPSODY

Martha Fereday Harrison

O Life! I hold you tight in my two hands.
Eagerly I greet the glory of the dawn.
Running o'er I fill the measure of each day.
When day is done, I dress myself in colored streamers
From the setting sun and veil of evening's mist.
Along the milky way in silver ship of clouds
I sail away to bathe my soul
In sea of stars and magic of the moon.
Then travel down the Lethe River of the dark;
To sleep—to dream—to wait
The coming of another morn.

L.D.S. Girls and Women in Wartime

Elder Milton Bennion

General Superintendent of the Deseret Sunday School Union

WITH the call of young men of superior physical fitness to the armed forces for defense of their country against aggression, there goes very naturally an obligation on the part of women to give them all the aid and comfort that is within their power properly to give. Some of the younger women do this by enlisting as army nurses; others enlist in other branches of the service where women can be most helpful in support of the enlisted men. All of this is a very necessary and patriotic service when performed in ways that contribute not only to the physical welfare and morale of the men but also uphold the highest standards of moral and spiritual welfare. Otherwise, the association of women with the armed forces becomes a moral menace to both men and women, often bringing in its trail loathsome diseases that have proved to be one of the greatest liabilities to the successful prosecution of the war. This, however, damaging as it is, is a minor factor compared with the dire consequences both physical and moral, that follow for years or even for generations after the war has been won or lost.

These conditions apply with equal force to girls and women who have no official connection with the fighting forces. Girls in their teens are entitled to the guardianship of parents, whose sympathy and wider experience should shield their girls from the temptations that all too often lead to the downfall of minors who are attracted by the glamour of military uniforms. This is not to infer that generally, men in uniform would take advantage of innocent girls but experience has shown that there are some who would do so.

Girls associating with men who are strangers to them may at any time find themselves the objects of lust that may result in life-long sorrow. The finest prospects for a happy and useful life may be ruined in a very brief time.

This is the dark side of the picture. What of the bright side? There are in the military forces many fine young men; men fit to be the husbands of women of the purest minds and chaste lives. Should not all L.D.S. women do everything within their power to help these young men to come out of their severe and trying experiences as sound in morals and religion as they were when they entered the service? Evidently it is their religious and patriotic obligation to do this; and also to protect themselves from becoming objects of the lust of men of loose morals. This also is a great service to their Church and their country.

(*Continued on page 650*)

Madame Chiang Kai-shek

Ramona W. Cannon

MADAME CHIANG KAI-SHEK, America's recent guest who won the nation's heart, will undoubtedly go down in history as one of the great women of all time. So many qualities are merged into resultant greatness that analysis is difficult, yet in Madame Chiang's case perhaps one of the most important elements is her power of blending and harmonizing. She has taken the best of the wonderful Oriental culture of antiquity and the best of the modern Western culture and blended them into a workable philosophy of life. She has used the wisdom of the old proverbs as motivation for quick action in the life of today. She has harmonized elements that seem incongruous into a smooth, sane pattern of living. For example, although the world regards her as a leading feminist, yet the Chinese people think of her and her two sisters as "pearls among women" because they are "husband-helpers," and "how could praise go higher?" Again, Madame Chiang has a deep faith in God, yet she believes that truest inspiration comes by exerting also her own mind to its fullest capabilities, and letting the All-wise work through and upon her own best intelligence.

A brief sketch of the background of the Soongs' is necessary to understand the work of Mayling, wife of China's Generalissimo. Destiny must have had a hand in the birth of the children. According to the delightful book, *The Soong Sisters*, by Emily Hahn, destiny made a two-fold contribution. First, both parents were Christians; also, both parents were extraordinarily progressive, forward-looking, and fearless. If either one had been of the conservative type and had held the other back, the Soong sisters whom we know would not have emerged, and China would be a different country today.

Mrs. Soong was a descendant of the illustrious Wen Ting-kung, who, eighteen generations ago, became one of the first Chinese Christians. He established the tradition, which was maintained throughout succeeding generations, that children should be treated alike, regardless of sex. (In Wen's time girl babies were not infrequently cast into the rivers.) Mrs. Soong herself received an excellent education. She bore six children, and had a talent for administration in the home and in business. She helped her husband, who was working day and night to further the Revolution under Dr. Sun Yat-sen, and she gave to the poor, and was a patron of schools and churches. Through her good management, the family lived in happiness and comfort, even though she was a stern disciplinarian.

Mr. Soong, the father, was sent by his parents to Boston at the age of nine, to help his uncle, a shopkeeper, in a Chinese store. For three years the little boy stood behind a counter, went to night school, and longed for a first-class education. Then he stowed away on a cutter bound for the South. The captain, Charles Jones, befriended and con-

verted him to Christianity. The boy was christened Charles Jones Soong. After five years of preparatory and college work, he returned to Shanghai as a missionary teacher. Gradually, however, he drifted into industry, and married.

THE three sons, T. V., T. L., and T. A. Soong, are among China's most outstanding men today. The three daughters are named Eling (Loving Years), Chingling (Happy Years), and Mayling (Beautiful Years). Some prefer the translation "youth" to "years." At home, the little girls learned to do fine needlework, and to cook Chinese and American fashion. They learned English at Miss Richardson's Methodist school. The school was very advanced for five-year-old Mayling, and she would wake up at nights in fits of trembling. Standing straight on the floor, she would repeat her lessons. Wisely, she was taken home, where she worked with a tutor until she left for America at the age of nine.

The three sisters went abroad before their brothers did. Eling was the first to go, and Shanghai received a fresh shock at the behavior of Charlie Soong's family. The idea of a father's spending on a girl all that money that ought to go into her dowry! And then the girl would come home with dangerous, new-fangled ideas. Two good reasons why no man would ever want to marry her.

The sisters, however, were very happy in the Wesleyan College for Women, in Macon, Georgia. They acquired charming voices and accents, and made many good friends among American students. Their parents sent them bolts of exquisite Chinese silks, which were the envy of the school. Mayling, too young for regular work, was permitted to live on the campus and have special work. She was pert and had a quick wit, and a quick temper.

In 1913, Mayling enrolled in Wellesley College, where she majored in English literature, minored in philosophy, and studied science and music. She was chosen a "Durant Scholar," the highest academic distinction the college awarded.

When Mayling returned to Shanghai, she had a struggle to adjust herself. With a tutor, she studied the intricacies of Chinese language and literature. She broke precedents as Eling had done, who, after marrying the wealthy Dr. Kung, actually appeared in her husband's Christian school for men and taught the classes herself, when the American teacher failed to arrive. Mayling did social work with the Y.W.C.A., and became a member of the National Film Censorship Committee, and of the Child Labor Commission. She was shocked at the labor conditions in factories.

Chingling married Dr. Sun Yat sen, who was a frequent visitor in the home of Charlie Soong. She went through the trials and dangers of the Revolution with him. One of his chief supporters was Chiang Kai-shek, who, divorced, fell in love with Mayling. He waited ten years for her and, in the meantime, studied Christianity, principally through Mrs. Soong. Two years after his marriage he was baptized. Mayling went with the Generalissimo to live in Nanking, with its squalor and emptiness. Other officers' wives re

mained in Shanghai, but Mayling went to work with her husband. She started schools for children of the Revolution, and saw that they were taught to use their hands and their bodies, and to reason why things should be done. They learned to use their initiative instead of depending on regimentation.

Madame Chiang found that the officers waiting in Nanking for orders were restive. They had nothing to do. So she gathered help and organized the Officers' Moral Endeavor Association, which cultivated art, music, drama, and sociability. The Association supplied posters for propaganda, scenery for plays, and decorations for public buildings.

The Generalissimo was struggling for the unification of China under a constitutional government. He had separated from Sun Yat-sen and his communistic regime. Chiang wanted social changes, but of a milder form. Although the three sisters were married to men representing three opposing schools of thought—Dr. Sun, the communistic, Dr. Kung, the capitalistic, and the Generalissimo, the liberal—family loyalty was so strong that their friendship remained firm. All were working, too, in their own ways, for the betterment of China.

Wherever her husband went on his campaigns, Mayling accompanied him, living in icy cold shacks with no comforts, but always carrying curtains and flower bowls, and personally scrubbing floors and tables. She was fighting a revolution against dirt and sloth, and the idea that upper-class Chinese women "lose face" if they use a dustcloth or a broom.

Another project of Madame Chiang's was to promote, by speeches and otherwise, her husband's New Life Movement, based upon propriety, justice, integrity, and conscientiousness. Spiritual reform is its aim. One must discriminate clearly between what is his own and what is not his own, and must not take what does not belong to him. Degrading the personality by stealing, matters much; dying of hunger is not important. The movement aims at modesty and economy in dress, cleanliness, moderation, and the improvement of table manners.

Accompanying her husband on tours through China's Northwest and West, Mayling addressed the leading women everywhere, begging that they sense social responsibility and cooperate in fighting the menaces of dirt, poverty, disease, and particularly opium. As leaders, she appointed the wives of leading officials. She told the school girls that the uneducated did not know how to organize; that when they met, they chattered about everything except the subject in hand and that the educated had a great responsibility to learn to teach and to organize.

When her husband was kidnapped by his opponents, Madame Chiang, against advice, flew to him, and was admitted to his cell. He was troubled, humiliated, and suffering from injuries. She read the Psalms to him until he fell into a much needed slumber.

NO sooner had Generalissimo Chiang Kai-shek attained success in uniting China, than the Japanese began their undeclared war. Madame Chiang's task now became

herculean. All three Soong sisters worked unitedly and individually to save China, giving both of their talents and private means. Mayling helped Eling (Madame Kung) with the establishment and direction of mobile industrial cooperatives, using light machinery for quick evacuation. Eling hoped the cooperative system might be the answer to the struggle between capital and labor. The sisters also gave themselves to the raising of funds and the swift organizing of hospitals and war orphanages for the many, many thousands of wounded and bereft.

Madame Chiang established a training school for select young women. Conditions were very sanitary—dishes were passed through three rinse waters. The girls were to teach in other training schools whose students would teach the peasant women better methods of farming, prevention of disease, and also the three "R's." Madame Chiang herself talked to the girls daily; her intensity fired one of the most sheltered groups of young women in the world with the zeal to change themselves into what Madame wished them to become.

Mayling Chiang was Secretary General of the Aeronautic Commission. She started her aviators from the field, watched the fighting from the hills, and welcomed those who came back. Overcrowded, however, with duties, she eventually gave this up.

Madame Chiang's mind is sharp and clean-cutting as a razor. Her scholarship is amazing. Her large, accurate vocabulary is enough to send most American women scurrying to the dictionary; yet, when she addresses children, her style is simple and graphic.

Years ago she told America that Japan would bring war to her doorstep. Before the Canadian Parliament, she traced minutely the growth of Anglo-Saxon institutions, and contrasted parliamentary government with axis tyranny. In her Wellesley speech of 1942 she followed the growth of feminism throughout the world, and showed that women "have had a share in the ever-ascending pyramid of civilization." Again she stressed the obligation of the educated and able to minister to humanity. High thinking, translated into deeds which bring about human progress, is what differentiates men from beasts, she commented, pointing out also that the group accomplishes far more than the individual. Humility, also, she lauded—the insistent desire to learn from all sources. Herein she divulged secrets of her own success—putting her vast knowledge to practical use—skilfully organizing groups, carefully teaching them, and always learning more herself.

Madame Chiang has given away another secret—the source of her power to inspire. It lies in her confession of faith. At home her mother has prayed for her children—"not a five-minute prayer to bless her child and grant her request. It meant waiting upon God until she felt His leading." After her mother's death Mayling had to pray herself through things. She needed a source of strength greater than her own. "When I talk with God, He lifts me up where I can see clearly." God is always there, accessible, but one must strive for the presence of God

(Continued on page 625)

Woman's Sphere

Ramona W. Cannon

IN Latin American countries many women of old aristocratic families are emerging from the seclusion of home and church to become pioneers in the advanced social changes sweeping the nations. Also, the large middle class developing from increased industry is helping to build a new civilization with unforeseen opportunities for the masses. Education has become compulsory in most of the countries. Some years ago, women above the very poor classes felt that housework was degrading. Today, Puerto Rico has an excellent modern school of domestic science. The Nicaraguans have erected a statue to Mrs. Josefa de Aguirre, a beloved educator of girls and an author. The vacation colonies and nursery schools of Peru were instituted by the wife of a former president.

MRS. BURTON W. MUSSER of Salt Lake City, a United States delegate to two Pan-American conferences, says that the favorite accomplishment of a woman mayor in Chile is a housing project for workers, and a community restaurant where undernourished children are fed daily, and where workers obtain a noon-time meal at cost. She notes that the outstanding welfare projects of Argentina are under the administration of a woman, and that in Uruguay a woman physician stands at the head of all the child-welfare program, which includes education as well as health and other phases of child-welfare work. The wife of President Lopez of Columbia worked successfully for ideal institutional care for 1800 orphans and underprivileged children.

THE women of the little Dominican Republic voted in the presidential election of 1942; and in Cuba, Brazil, El Salvador, and Uruguay complete woman suffrage is enjoyed.

IN the fields of medicine, law, art, sculpture, and literature women are proving very successful. The Chilean poet, Gabriela Mistral, who writes on many subjects other than "love remembered or desired" has won international recognition. Dr. Bertha Lutz of Brazil is an authentic scientist as well as an internationally known feminist. Many thousands of our good neighbor women are engaged in various types of Red Cross and war work. With all these new activities, the women of Latin America still retain their graciousness and charm.

A UNION of the Women of the Americas now exists. One aim of the organization is to detect and eradicate enemy influence in the various countries. The Union's emblem represents the American continent with no dividing lines. The inscription reads: "All America united for victory."

EDITORIAL

VOL. 30 OCTOBER 1943 NO. 10

Spiritual Strength Through Sabbath Observance

MAN is so constituted that his spiritual needs must be ministered unto even as are his physical needs; otherwise, he becomes unequal to meet with full vigor the problems of life. President Joseph F. Smith declared: "Many people are inconsistent in that they study concerning the needs of the body, and observe strictly the laws of health, yet they disregard the equally urgent needs of the spirit, For the spirit, as well as the body, needs food." (*Gospel Doctrine*, p. 262.) We all recognize that there are times when pronounced strains placed upon the body make it necessary for us to give special attention to our physical well-being. So, too, there are times when the spirit of man needs special attention in order that it will be sufficiently strong to withstand unusual circumstances.

Such times are upon us today. Anxiety, sorrow, and mourning are the present lot of mankind, and only those who are spiritually strong can be expected to triumph.

"But," we ask, "how may one grow strong in spirit? What are the foods which nourish this part of man?" President Joseph F. Smith gives answer in these words: "It is the purpose of the Gospel and the holy Priesthood . . . to benefit mankind spiritually. . . ." (*Gospel Doctrine*, p. 261.) He further states that the Lord designed that the Latter-day Saint people should become the richest of all people in heavenly gifts—in spiritual blessings.

We must remember, however, that even though the richest of spiritual blessings are designed for Latter-day Saints, they will not come to us, as individuals, through inertia or indifference—they will come only as the result of faithfulness and diligence. They come through knowledge and obedience, sacrifice and service. They come through keeping ourselves attuned to the mind and will of the Father.

The Father has commanded us to "remember the Sabbath Day and keep it holy." He has also told us through modern revelation: "It is expedient that the Church meet together often and partake of bread and wine in remembrance of the Lord Jesus" (Doc. & Cov. 20:75). "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day" (Doc. & Cov. 59:9).

Obedience to these commandments brings a pronounced renewal of both physical and spiritual strength.

The week days of the average individual today are crowded with new and unusual tasks. The great majority of us are overworked. How easy it is, particularly for mothers who during week days are employed outside the home, to leave for the Sab

bath Day odd jobs that they have been too busy to attend to on other days. Because the work demands of week days are so strenuous, they feel justified in using the Sabbath as a day for catching up on undone work, rather than as a day of rest and worship. But there is no excuse for robbing the Lord's day of its sanctity. Work should be so planned and affairs so managed that on the Sabbath we may lay aside our week-day tasks, pay our devotions to our Heavenly Father, and obtain needed physical and spiritual refreshment.

To attend sacrament meeting on the Sabbath should be regarded by Latter-day Saints not as a burdensome requirement, but as a glorious privilege. The sacrament meeting provides opportunity for us to partake of the sacrament, thereby renewing our covenants with our Heavenly Father and testifying that we are willing to serve Him and keep His commandments; it is a period wherein we may worship the Father in humility and prayer; it is an hour of repentance, and a time for meditation upon God's great plan of life and salvation.

A proper observance of the duties and devotions of the Sabbath Day will give us the best rest that we can obtain, as well as a great renewal of spiritual strength.—*B. S. S.*

Marianne C. Sharp Appointed Associate Editor of Relief Society Magazine

(*Continued from page 593*)

she majored in ancient languages, and was graduated with High Honors. In her senior year she was given a teaching fellowship in Latin and continued teaching Latin at the University and Stewart Training School after graduation.

Mrs. Sharp is a staunch, orthodox Latter-day Saint. She knows and understands the doctrines of the Church and is obedient to Church teachings. She has been active in Church auxiliary work, having taught in the Sunday School and Primary organizations, and for one year she served as chairman of the Queen's Branch, New York, Genealogical Committee. She is thoroughly familiar with all phases of Relief Society work. While living in New York for a period of eleven years, she served continuously in the Relief Society, first as literature and theology class leader and then as president of the Queen's Branch Society.

Later, when New York Stake was created, she served on the Relief Society stake board and as counselor to President Lorena Fletcher. She also represented Relief Society on the National Woman's Radio Committee. After returning to Utah from New York, she continued her Relief Society work as literature class leader in the Twentieth Ward of Ensign Stake until she was called to be a member of the General Board.

Mrs. Sharp has a fine intellect, discriminating judgment, and excellent literary taste. She is sensitive to the reading interests and needs of Latter-day Saint women, and meticulous in the preparation of *Magazine* material. She is willing to work long and hard to maintain high stand-

ards of excellence. Her husband and her young daughters, Luacine, Louise, and Annetta, are interested in her work and fully cooperate with her. Mrs. Sharp assumes her duties well-equipped to carry the responsible position of associate editor of *The Relief Society Magazine*.

Periodic Medical Examinations of Apparently Healthy Persons

(*Continued from page 595*)

Medical guidance of apparently well babies is an important factor in this result.

Childhood, especially early childhood, is the time when most developmental defects appear: diseased tonsils, obstructing adenoids, tooth decay, ear trouble, defects of vision, speech abnormalities, damage to the heart valves, emotional difficulties, and many others. Surveys show that millions of American children suffer from one or more of these conditions. If discovered early, nearly all can be improved, and many of them can be entirely relieved before lifelong handicaps result; but not if medical contacts are withheld until compelling symptoms appear.

Early adult life is the period when tuberculosis and the venereal diseases take their heaviest toll. The chances for salvaging the individual and for almost every form of protection for others, center on finding the cases early—i.e., discovery before they give symptoms. Intensive search for tuberculosis among groups of apparently well people usually reveals from five to ten times the number of cases previously known to exist. And the importance of examining the apparently well for the discovery of syphilis is attested by our recent premarital laws.

When we come to the period of middle and later life it is well to face squarely the fact that medical effort is often a compromise with more or less damaged goods. But there is all the more reason for early examination and guidance. Here the analogy of the yardstick is particularly helpful. The last inch is a poor time on which to concentrate the medical contacts. Some degenerative processes and malignant changes, even when recognized, are difficult to influence, yet there is ample evidence of the high value of early recognition in adding years of comfort and efficiency. Fifty per cent of groups made up of individuals with hypertension (high blood pressure) have shown an average reduction of 18 M. M. under medical guidance. This has meaning when we remember that according to the American Actuarial Society, a reduction of 10 M. M. of hypertension in the age group 40 to 49 decreases the chances of dying by more than one-third.

The practice of periodic medical examination is no panacea. But to say that it is highly desirable is a conservative understatement provided:

One's physician is really interested and skillfull in this type of work;

And provided the person examined follows advice without becoming fussy or developing apprehensiveness.

The Gracious Years

Kathleen B. Nelson

RHEA CALVERT'S home was charming. Each detail of her spacious living room had been chosen with a careful discernment. Rhea, herself, was charming too in her way—her hair smartly styled and the pale linen dress she wore exactly suitable for that particular hour at home. Rhea had given all of her mature life to acquiring a background of cultured ease. Her husband had made money and she had made use of it. Now widowed for several years, she gave all of her time to her particular social set. Not until recently had she entertained even a vague doubt that hers was not an important contribution to the world's well-being. And now this doubt was driving her to an almost frenzied justification of her way of life.

Today she had two callers, but they were not enjoying themselves. In spite of the comfortable cool room and the dainty food on the coffee table, they sat on the edge of their chairs as though poised for a chance to break away. Rhea's monologue like a fast-revolving door kept them fixed. Her voice had caught in a fretful groove and was spinning on in a long recital of grievances suffered from the butcher, the baker, and even the candlestick maker. Then there was the recurrent refrain, "Nobody knows the trouble I have."

Maude, Rhea's sister, was frankly impatient, and Laura, her mind on her own work of locating missing soldiers for their families, was frankly inattentive.

To have so many grievances and nobody really eager to listen to them was trial enough. It made Rhea more than ever vociferous, "And after all my trouble of getting help and food and cars, half of the crowd say that they can't go. Just like that. They can't go! What about me! You'd think they'd have a little consideration—"

Maude broke in here, "Now Rhea, this is no year for big house parties."

"But it's just our crowd. I've had them for so many years. I just can't give it up."

"Face the facts. There isn't any crowd. Four or five useless card-playing women."

"Being my sister does not give you the right to insult my friends." Rhea spoke from a lofty height, but Maude brushed it off with an affectionate pat.

"I haven't a thing against any of them Re, but I hate to leave you here moping and I've got to get back to work. Shall we go, Laura?"

"Yes. I must."

The two women hurried away but Rhea's wail, "But you haven't told me what to do," followed them to the door.

"Crochet a bedspread." Maude suggested glibly, but Laura's advice though given hurriedly had more thought and warmth behind it. "Get a job, Rhea. Good ones are going begging."

"Me a job?" Rhea asked herself. Did Laura mean it or was she just being superior?

How could she work? Why she

was over forty-five. These were her gracious years. Sometimes little things get stuck in the brain. So that phrase, "the gracious years," had stuck in Rhea's. It was a speaker referring to a woman's middle age, and he had called those in-between years "the gracious years." A beautiful moment in time that could be held indefinitely so long as health remained. Rhea had loved the idea so much that it had become her goal —those long, extended gracious years. Her own conception pictured herself in a series of dramatic hostess gowns, always the center of a crowd of enchanted friends. Ah lovely dream! Imagine if she should start to work what would become of her ideal of beautiful middle age. It was too pitiful. "No one understands me. No one appreciates me," Rhea thought rebelliously.

It was some minutes before, overcome with self-pity, she decided to call the doctor to verify her own opinion that she was not strong enough to work. The doctor would build up her self-esteem, and a little talk with him would be a moment's escape from a situation that she did not like to face. Really she was not well! Thinking about it made her certain of an illness. She did not sleep very much after an evening's excitement. Besides what of those moments of sheer revelation when things around her took on strange new meanings? She must speak to the doctor about that. It might be psychopathic. Being a rich widow approaching fifty gave one some privileges with a doctor's time. Besides Clint was an old friend of her late husband. She knew he'd be stern at the mere idea of her working. Well she'd call him anyway, and that would end the job business. If she believed in anything she believed in obeying her doctor's orders.

She dialed the number and almost on the instant a crisply efficient voice answered, "Dr. Clinton's office."

"May I speak to Dr. Clinton?"

"Sorry. The doctor is busy."

"But I must speak to him. This is Mrs. Calvert. I'm an old friend. I'm not just one of his patients. I— Yes, I'll hold the line."

She had to wait a long time before a voice snapped at her, "Yes?"

"Oh, Clint," she began in a leisurely conversational tone, "How are you? This is Rhea. Yes, Rhea. I had a little time and I thought I'd call you. Yes, yes, of course it's a professional call. You know last week when I came in to be checked and you didn't find anything wrong? Well, since then I remember I didn't tell you everything. You know I'm always getting—What's that? Come in next week and see you? But I have something to ask you now. Yes, yes. Wait a minute, Clint. It's important. Do you think it would hurt me to work? Yes, to work. Why should it? Well, I don't know, only I thought perhaps at my age .... You say you're ten years older than I am and now you're having to work harder than you ever did? Well really, what has that to do with me ...?"

"Nothing, Rhea, only everybody else is working, and I can't see why you should be in a class by yourself. Besides, those crowds you wait on at your summer place every year—If that isn't work, what is it? I mean, if you can stand that you can stand anything."

Rhea's voice thinned to a pathetic waver, "Well, what kind of work do you think—?"

"I am a doctor Rhea, not a vocational guidance man. Good-by."

This was certainly her day! There, another friend had brushed her off with annoyance. But why? Was it because her way of life had no place in this busy world at war?

Rhea was not a moron. "Everybody else can't be wrong. Turn the light on yourself," a voice inside her insisted. So reluctantly she forced herself to a reckoning. She felt terribly let down, but she was not in tears. In fact, looking at herself as at a stranger, she was half inclined to smile. She had always concentrated on getting what she wanted out of life. Her husband had been a great one to pull her away from her too avid pursuit of things. A favorite jingle of his came to her mind now:

> Stop doing whatever you do do,
> And do whatever you don't.
> Whatever you don't do
> Might agree with you,
> Since whatever you do do, don't.

"That must mean a regular job for me."

In spite of herself Rhea was smiling. Through force of habit she looked at the clock and turned on the radio for the news. The voice that came to her was a direct appeal, "There is a crucial shortage of adult help in the canning industry. Food will win the peace. If you have any time to spare, apply at your local U. S. Employment Office at once. Don't wait. The need is urgent."

Was that Rhea's cue to plunge, to dive in before she had time to get frightened? She fingered the telephone directory uncertainly. What on earth could she do at a canning factory? Peel tomatoes? No, no. She'd get fallen arches, and a lame back, and have no fingernails, and she didn't have to work unless she wanted to, and she didn't want to—or did she? Morning would be time enough to decide. Anyway there was the business of calling off the party at her summer place—more telephone calls.

Rhea didn't go out that night. Instead she went to bed and couldn't sleep. The gnat of indecision can cause a lot of uncomfortable buzzing in the brain. But by morning Rhea had reached a decision. She hinted to Maude later that a dream about her mother had clinched the matter.

AT the Employment Office she was told that the canning factory needed an adult supervisor for girls to see that nothing slovenly was allowed, a woman who would be able to keep the standards high without antagonizing the girls. Would she like to try it? Rhea answered that she had come around to offer her services as a tomato peeler, but she would work any place they could use her, but that she had had no experience. Rhea was extremely modest today.

"Perhaps your experience with handling people will come in just right," the plant superintendent told her genially. "If not, we can still use you to handle tomatoes."

SIX weeks later, Laura and Maude were lunching with Rhea. It was after work for all three of them. They sat on the terrace on the cool side of

the house drinking fruit juice from tall glasses and eating thin sandwiches. The food was good but simple. The women were tired but jolly.

Rhea had been regaling them with a recital of her first week at the factory. It had been awful at the time, but looking back in the light of her present success with the girls, it seemed merely amusing. Her listeners rocked with laughter. There was no boredom here, nor fidgeting to get away.

"I never thought you'd do it, Rhea," Laura wiped a tear away. "Though I knew you could if you once made up your mind."

"You didn't let any grass grow under your feet." Maude said. Then suddenly, "What did you dream about Mother that night anyway?"

Rhea's face suddenly changed from jocularity to a serenity that was soothing to see.

"It was beautiful," she said softly. "Almost too beautiful to talk about. I had been tossing all night, and then as dawn approached I fell into a sleep peaceful as a desert twilight. It was twilight, all splendid with golden clouds and bright with the muted brightness that lingers after the sun has gone. And Mother and I were walking together in a country lane. Mother was wearing one of those huge gingham aprons, and it seemed to be full as usual with stuff from the garden. I plucked at it playfully. 'What's this you're carrying?' 'Beans,' she said, turning her face full upon me. But the smile she gave me. You remember it, Maude. How she'd look at us with such an understanding kindness after we'd been naughty, and from seriousness how her face would bloom with love. That's really all there was to the dream. Just Mother and her apron full of beans and her smile, but it was enough to turn my mind back to a real happening.

"It was the summer before my last year at college. Some of my sorority sisters were visiting with us. After supper I discovered Mother was out in the garden picking vegetables. She looked like a peasant woman, a black figure with her apron poked out in front with its earthly burden. I went out to help her, also to protest that my girl friends would think it was queer that she should be doing this menial labor. 'But why must you do it, Mother? If anyone wants these beans let them come and get them, if not let them go.' 'I can't let things go to waste,' Mother had replied. 'If the earth is bountiful we must see that its yield is harvested. I call it keeping faith with the soil, Rhea. I could not sleep if I knew things were wasting in the garden.' So when she said 'Beans' and smiled, I knew what she meant."

"'Keeping faith with the soil'—what an idea. So that's why you went to the cannery," Laura mused. "I didn't know you were raised on a farm, Rhea?"

"Yes. Mother died the following year and Father sold the place so that summer was my last one there."

"What will you do when the canning season is over?"

"Guess?" but she could not give them time to guess for her own eagerness, "I'm going to be a Nurses' Aid. I've already signed up."

"But Rhea! That's real work, you know."

"Do you remember that little lec-

ture you used to give us about the gracious years?" Maude asked. "Where do they come in?"

"Yes, I remember very well, for after all I did a lot of striving toward those gracious years."

"And what do you think of them now?"

"I think the gracious years must be those years that a woman is allowed to render service beyond her own immediate circle; and I hope the Lord will allow me quite a few of them."

"You've learned a lot in six weeks, Rhea."

"Perhaps—but it was Mother's smile that put me on the right track."

An Appeal to Mothers

(*Continued from page 597*)

These rooms should be clean and sanitary and always equipped with clean towels, soap, and toilet paper. Mirrors should also be provided, and the rooms should be in keeping with the rest of the building. Drapes at the windows add a touch of refinement. Mothers should see that rest rooms are properly kept up.

Heating and Ventilation

Mothers, the health of your families should be safeguarded by proper heating and ventilation. Lack of ventilation contributes to the spread of disease. Is the ventilation in the chapel as good as it is in your home?

Fire Hazards

Is your chapel a fire trap? Are fire extinguishers installed? Are they examined from year to year, so that your children's lives are safe in an emergency? The other day while visiting a chapel, fire extinguishers were found which appeared "all ready for use." However, the tanks were empty—the liquid had never been added! Mothers, insist that your children's lives be safeguarded while in church.

Look for the Label of Approval

Beginning October 1, we are going to label our chapels with an award. On the merits of the upkeep of each building, it will be labeled with Honors, High Honors, or Highest Honors. Now, you good mothers of the Relief Society determine, to a great extent, what is accomplished throughout the Church. May we ask that you demand for your families and yourselves a fit place in which to worship. Will you demand that dark corners be cleaned out? We should be thankful for the sacrifices that are being made throughout the Church to provide better buildings and better upkeep. We are decidedly improving, but we are not through yet. For years the General Authorities of the Church have been urging us to have clean, attractive buildings. We solicit the aid of mothers in this enterprise. If you will demand better conditions, half the battle will be won.

Mothers of the Church:

As with the Church, so with the people. We appeal to you to bring pressure to bear in a wholesome way. Your good bishop will listen to you.

Tomorrow's Cup

Anna Prince Redd

Chapter VII

Synopsis: Following Indian Mike's raid on El Toro, Janet's desert home, which in a measure was responsible for the death of her baby, Janet draws more and more within herself. Crowded with new fears, she does not realize that she and her husband, Paul Morgan, are growing further and further apart. Dr. Potsworth, friend and mentor, intervenes. Janet, overhearing his talk with Paul and Paul's bitter answers, wakes to the realization of her selfish absorption. Paul's determination to bring Indian Mike to trial, at any cost, adds to Janet's fears, driving out, for the time at least, the old ones that have obsessed her since the day she married Paul and came to live in San Juan. There is a renewal of their old love and companionship; Paul promises to give up the fight against Mike, and Janet is happy again. They decide that she shall leave soon for Washington and spend the winter in her old home. Paul is to join her when the fall work is done. But the respite is brief. Janet learns that Juanee, her Indian woman, the mother of twins, is to have another child, and all her old grief returns. Juanee tells Janet to pray to the God of her people, and she, too, will have a child.

"NO place, anywhere, is equal to Washington in the Spring! . . ." Paul Morgan tamped the earth solidly around a small cottonwood tree he was planting. Every youngster had to have a swing tree. He hoped this one wasn't being planted too late in the year. He dropped to his knees and smoothed the earth lovingly, Janet's last letter repeating itself in his mind.

"I wish you could see the cherry blossoms, Paul," she'd written. "Better still, I wish you could smell them and feel them against your face as I'm doing now, and sit here beside me on this bench and look out across the Potomac. The water is scarcely ruffled, yet petals are blowing. Sand is probably pelting your face, in San Juan. . . ."

Paul straightened up and looked out over the desert, shading his eyes from the sun. Before it was an hour hotter there'd be sand all right.

"You say things are looking well. I can just see them—red, where green should be, copper, where there should be blue, and no water anywhere!"

Paul regarded the little tree doubtfully. What did it matter if trees grew or not? Things were precious only by association, only by being shared with someone you loved. What did it matter where houses stood or whether the earth were red or green or rivers placid or not? An unyielding cliff became a refuge when a home was built against it! A penthouse empty if . . .

"And the Potomac, Paul!" (Janet's letter intruded again.) "How different it is from the San Juan. No cliffs frown from dizzy heights along its limpid edges. Boats drift on its sun-jeweled surface. People dream along its banks—Sunday-morning people, people from offices and homes, hundreds of them, out to see the cherry blossoms fall! And in all this beauty I am lonely. I guess my cherry blossoms must be shared with one I love or they bloom for me in vain. . . ."

Paul tamped the roots of the little tree carefully. "Cherry blossoms must be shared with one you love. . . ." he repeated softly, and as he arose a song left his lips; the little tree stood straight and firmly packed into the sand at the corner of the patio between El Toro and its warm red cliffs. Paul pushed his hat back from his forehead and let the morning wind cool his face, then he turned and went in. He took Janet's letter from the arm of his chair where it had lain within easy reach during the five days since its arrival. He spread the pages out carefully on his knee as he sat down to rest. After a while he picked them up and began to read them again, though he knew the lines by heart. . . .

"What a *contrary* person I am, Paul. When I'm there, I want to be here; and when I'm here, I want to be there. For three years now we've been seesawing back and forth between the east and the west, no nearer contentment than we were before. Three months each winter with you here, three months each summer with me there. And neither of us . . . Paul, when the baby comes, I'm sure everything will be different. I wish you had taken me back with you. I've been sitting here for hours thinking things over. How is Juanee? Did she bake potatoes in the ashes for me when she knew about the baby? I dreamed last night that old Mike came here and stole everything I had, that the baby was born and he took it too. I woke up, limp from fear. All the old hatreds rushed in with strangling force. This beauty, this hum of human endeavor is life, Paul. Yet only half of me is here to enjoy it.

"We have only a little while to wait, now. Doctor Eldred says I'm 'bonny.' He's a Scotchy old dear—as near like Doctor Potsworth as I could find. I've been thinking of Doctor Groneman all day. He and Doc should be working together in a big hospital—yet what would San Juan do without Doc . . . ? Here's the cabman; I had no idea my three hours were up. I'll post this on my way home.

"I love you. . . .

"Janet."

Paul sighed deeply. He folded the contents of the letter away in his thoughts, as carefully as one presses a flower between the pages of a loved book. "If I should spend my winters here . . . never go to Washington again . . . Janet would sometime forget El Toro. A person has to be happy. Life can't forever deny that," he thought, knowing he could never give Janet up, and that somehow he must find a way to win. He went to the water barrel, dipped a bucket in, and carried it brimming to the little tree he had planted. As he splashed it recklessly over the loose soil, a car rattled into the front yard. Doc Potsworth. He'd know the sound of that wheezy old tub anywhere. But today it was an unwelcome sound. He wanted no company.

"Can't you come to meet a person?" Potsworth searched around in his pockets, knowing perfectly well that Paul knew he had the weekly mail. "Not very anxious, seems to me! Got a telegram here someplace . . . !"

"Telegram?" Three strides brought Paul from the corner of the house to the car.

"Sure. Any law against that?" Potsworth thrust a yellow envelope into Paul's outstretched hand.

Paul took one look at the sheet he had all but torn in two in his eagerness, gulped, and sank to the running board of the old car. Potsworth waited impatiently, but when Paul continued to gulp, unable to utter a sound, he clutched the telegram. "Keep a privileged old friend waiting all day will you!" He read the telegram, and his own jaw dropped. "Jumpin' Jehoshaphat!" he cried. "Janet has twins!"

"Twins!" Paul questioned. "Two?"

"Two!" Potsworth exclaimed.

Paul repeated the word weakly: "Two."

"Yes, Paul, two! You're a family man now. One boy. One girl."

"Two," Paul said again, as incredulous as a child at Christmas, his face blank from astonishment.

"You no savvy, Paul?" Potsworth explained patiently, shaking with inward laughter. "One boy! One mechacha!" Then he added soberly: "What I wouldn't have given to have brought those babies into the world."

"But what of Janet?" Paul demanded, scarcely hearing him. "She'll be more afraid of San Juan than ever."

"This'll do wonders for her, Paul. She'll have an interest now as consuming as her fear of the country. She'll come through. Just give her time."

"Time! She's had little else. For years you've been telling me what to do about it. I suppose you think she'll just love coming back with a couple of babies to worry about!"

"I suppose you're right. But just the same, she'll be back. No woman can resist the desire to show off a new baby. And twins . . . well!"

"I'll have to go to her and help her bring them home. That's a terrible responsibility—twins!"

"I'm glad you sense it. Janet will come back if you go for her, but she'll bring back the same fears, the same prejudices. She's got to *want* to be here on her own."

"But Doc. . . ."

"I know. I know. You want to see those kids. Sure, but you've got to let Janet bring them to you."

"But it might be months!"

"I'll give her exactly one and a half. And don't you go writing to her every day either."

"And when I do, talk about something besides cows?"

"Exactly."

Paul's eyes twinkled. "If it works I'll give you a heifer calf—a dozen heifer calves!" Paul began to pace the floor in his excitement. "I'll probably wake up and find myself asleep in my saddle, dreaming."

"That's good. Wake up and find yourself asleep!"

"Well, you know what I mean. Honestly, Doc," Paul said seriously, "I've about given up hope of winning Janet over. She's so set against this country that she won't give it a chance."

"Let the country take care of itself, man. Quit trying to make Janet like it. Just you get ready to enjoy those kids. The country complex will take care of itself."

"I wonder."

"And remember, you're just a bystander now. I'll be the important male around here—next to young *Paul*."

"Shouldn't you have included *Paulette*?"

"Say, that's not bad! Paul and Paulette! Not bad at all!"

"Doc, where's your imagination? The boy's been named *Jerry* for years."

"Then the names won't match for I insist upon *Paulette* for the girl."

"And we're both reckoning without Janet. She'll probably choose *Cactus* and *Cacti*!" Paul spoke sarcastically, Janet's dislike of the country rankling as it had never done before.

"Cactus and Cacti!" Doctor Potsworth chuckled, refusing to take Paul seriously. "Let's wire that to Janet."

Paul looked at him, trying to suppress his mood. "Why not?" he laughed. "She might even see the joke herself. . . ."

JANET, lying in her hospital bed, surrounded by flowers and gifts, read the telegram with delight. "How perfectly adorable," she laughed. "Cactus and Cacti!" She lay back on her pillows, hands behind her head, her eyes dreamy. Paul was happy now. The little grave on the hill would never seem lonely again. Brothers and sisters make a family. What would Juanee think? Janet smiled, remembering the Indian woman's appraisal of twins: "You give me one dollar or two dollars, I take two dollars!"

Janet reread her telegram from Paul with increasing delight. She'd long ago decided on *Paulette* for her daughter's name, and Paul would have nothing but *Jerry* for his son. Any children could be named that, but only born-to-the-range twins could be *Cactus* and *Cacti*—even in fun.

"Born to the range!" Suddenly the hospital faded; the flame of setting sun through the windows became a glowing bed of coals in the center of a cave high up on Blue Mesa. Hotel Collins. Very, very far from nurses and doctors; far from the ordered loveliness that surrounded her here. She was not lying in a high white bed, but on a bed of fragrant cedar boughs in the cave; not laughing, but saying fiercely into the dark: "I'll fight you, Paul, you and your country! I'll fight you till the day I die! I'll not bring a child up a million miles from nowhere!"

Then as suddenly the cave faded and she was back in the hospital, for a nurse had brought her babies to be fed. Her momentary rebellion was drowned in happiness. These were Paul's babies. They belonged back there with their father. She was suddenly inexpressibly lonely for Paul. . . .

DAILY, Paul carried water to nourish the little cottonwood tree he had planted near the patio. "Kids need a swing tree," he told every one who would listen. All the cowboys had brought gifts—lariats of miniature size, saddles, bridles, mounted silver spurs with extravagant burnt designs. But the thing that touched him most of all was a gift from Indian Joe—his own twins' first moccasins. Other Indians came with their whole families to offer a 'shake,' solemnly proffering their hands, leaving rich presents for the paleface twins. There were so many gifts he'd have to build a new wing at El

Toro to accommodate them all.

"If only Janet would hurry and come," he thought dejectedly. But from the tone of her last letter the swing tree would be full grown before that happened. He sat on the back step of the patio and read the letter again.

"Dear Paul,

"Why don't you hurry the spring work along and come? Our babies are nearly a month old, and you haven't seen them. I'd come home if I could, but Doctor Eldred says the babies must be at least six months old before they can face the wilds. Anyway, I'd be scared to travel with them, even if you were here to help me. So you see you'll just have to come to us. I love you very much, dear. Please understand. I'd come home this minute if I could!"

There was much more; but news of Washington didn't interest Paul. One word only stood out like a star —"home." Janet had said "home." She could have said . . . well, just "back" if she had wanted to. But she'd said "home!"

A wheezy *pfpht pfpht* and an extra cloud of dust in the wind, told Paul he had company. It was Potsworth again. Just the person he wanted to see.

"I'm going to D.C., Doc," he shouted, racing around the corner of the patio. "And you can like it or go jump in the lake!"

"And where would I get a lake, young man?"

"Well, the river then!"

"Practically dry. Same as your humor."

"I'm not trying to be funny. Doc, I've got to see Janet and those babies. There's no reason why I shouldn't go. And besides I've run out of excuses."

"Suppose I dump one in your lap?"

"You couldn't invent one big enough."

"No?"

"Try it and see."

"You like Doctor Groneman, don't you, Paul?"

"Yes. Yes, of course. But what's that got to do with . . ."

"He's coming here, Paul."

"Here? What for? And if he is, what of it? He doesn't need a nursemaid, does he?"

"That's just what he does need. He's blind."

"Bli . . . Doc, say that again."

"Groneman is blind."

"That's . . . That's not possible. Why would the Lord let a thing like that happen?"

"Don't we blame too much onto the Lord? It was T.B., Paul—tuberculosis of the eyes; a sudden rupture, and the light went out."

There was stark incredulity in Paul's eyes. "But he was a doctor! He worked *with* doctors constantly!" he cried.

"And none of them knew. They didn't even suspect. Sometimes the blood vessels break one at a time, over long intervals, and the blindness is gradual. Rarely does it come as this did."

"How awful! What'll he do now? I can't picture him a useless, helpless invalid."

"He's not an invalid. And men of Groneman's caliber are never useless. He'll find other things to do to help the world."

"But what can he do here if he can't see."

"He can rest—and feed his soul.

It's inner vision he needs now. That's why he's coming here. Remember he said this was the top of the world?"

Paul nodded. "Yes, El Toro could be perfect, even to the blind."

"Will you still go gallivantin' off to Washington?"

"No, of course not. If it hadn't been for him and you, Janet wouldn't be here today, Doc."

"There you go again, you blame God for natural consequences and leave Him out when He plays the big part."

"Most of the time I feel that He is pretty near, here on the desert." Paul picked up a wire and began fastening it to the little tree. "But at times He seems pretty remote."

"Here, I'll give you a hand with that tree," Doctor Potsworth said, breaking the tension in his own shrewd, kindly way. "Groneman knows about the twins, Paul."

"When will he come?"

"By the end of the week."

"I'll be ready. Joe and the foreman can take over. I'll stick around here."

"To the north a little, Paul." Potsworth straightened the tree's small trunk. "A tree has to be braced against the wind."

They worked in silence, making a boot for the trunk from an old piece of garden hose, fastening it by a guy-wire to a peg in the ground, so it could not give against the strong north winds.

When Paul spoke again, his voice was low and unsteady. "I'm scared, Doc. What if I do and say the wrong things?"

"You will, sometimes. Who wouldn't? But you'll manage. Good-by."

"What will Janet think?" Paul said to himself, and went inside.

(To be continued)

Madame Chiang Kai-shek

(*Continued from page 610*)

by daily communion with Him. One cannot be conscious of His presence when one has only a bowing acquaintance with Him. Madame Chiang's power comes from the peace within her. This has come from her effort to do the will of God with all her strength and soul, and might and *mind*.

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SUNSET

Lillian Jensen

Pink clouds piled high and billowing,
Purple clouds,
Golden clouds with wide blue fringe,
Changeable-colored satin in the western sky!
I'd like to have an evening gown
Fashioned from the sunset—
Shimmering in the subdued light,
A different hue each time the music changed.

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

RELIEF SOCIETY WAR AND WELFARE ACTIVITIES

THE Relief Society annual report for 1942, published in the recent June-July issue of the *Magazine*, indicated for Relief Societies throughout the Church the extent of war and welfare services by the Society. Part of this report dealt with Relief Society sewing service at local Relief Society meetings—sewing service for the Society and its members, for the Church Welfare Program, and for the Red Cross and other worthy community agencies. This report indicated that an average of nearly 29,000 women gave sewing service at each monthly work meeting to the extent of approximately 382,000 hours, during which 116,882 articles were completed. Of this total number of articles, the greatest number (38,381 or approximately one-third of the total) was made for the Red Cross, with 29,248 being made for Relief Society, 19,446 for bishops' storehouses, and 30,007 for hospitals and all other agencies. Clothing for children constituted the largest group, according to kinds of articles made.

Next in importance were quilts, which, for one hundred years, have symbolized Relief Society sewing service. It was in the Society's second year, in a meeting held October 14, 1843, that Phebe M. Wheeler, the assistant secretary, proposed "that a sewing society be appointed that garments and bed clothing may be made and given to such as are suffering cold and nakedness." Quilts made during 1942 numbered 13,034 and it is expected that quilts made during 1943 will greatly exceed this number, for 1943 is doubtless the greatest quilt-making year so far in Relief Society. In addition to the usual number of quilts made, the Society undertook an assignment by the Church Welfare Committee to fill an assignment in the ratio of one quilt to every one hundred Church members, these quilts to be turned into bishops' storehouses. In addition, the General Board of Relief Society recommended that all Societies in war risk areas provide themselves with ward first-aid supplies, including 12 quilts or blankets. Furthermore, the General Board also suggested that a final check be made to discover whether all families were adequately supplied with bedding, and urged that encouragement and assistance be given to help families complete their bedding supplies. Many stake and ward Relief Societies had already conducted bedding projects for the benefit of families with-

OVER 100 QUILTS WERE DISPLAYED AT THIS RELIEF SOCIETY QUILTING IN THE EMERY WARD, EMERY STAKE, 1943

in their boundaries. The following reports from wards and stakes reflect the activities of the Society with respect to the quilt-making project for the Church Welfare Program, the bedding plans for the benefit of members, Red Cross sewing, and other war services.

Emery Stake (Utah)

MYRLE B. JOHANSEN, stake secretary-treasurer, recently wrote as follows: "A suggestion given in one of the bulletins from the General Board that Relief Societies encourage their members to repair and make new bedding, while materials were available, resulted in a most profitable project in the Emery Ward of our stake.

"They called it the 'Help One Another Project,' and every woman in the ward was invited to participate. The project covered a period of two and one-half months, and approximately 3,246 hours were spent in quilting. Over 158 quilts were made. At the time the accompanying picture was taken, over 100 quilts were displayed. Six quilts were made for Church Welfare at one time, and over eighty women were present. Light refreshments were served at every quilting. Wynona Petty is president of the Emery Ward.

"At the present time, this ward has a very worthy summer project for their visiting teachers. Each month a social is given in every district, at the home of a widow, a service star mother, or an aged sister. The program is made up by those living in the district and many participate who have not had the privilege of doing so before."

Los Angeles Stake (California)

EMMA LYM, secretary of the Beverly Hills Ward, reports: "Our Relief Society anniversary celebration was a success in every respect. An old-fashioned quilting party was

held on March 11. A pleasant program was presented during the quilting and a luncheon served. On March 17 a number of our members went to the Red Cross Blood Bank and gave blood donations. It was felt that no better way could be found to adequately commemorate the anniversary of the Society.

"For our closing party the entire group reported at the Red Cross center at the El Rodeo School in Beverly Hills on June 3. The morning was spent preparing surgical dressings and rolling bandages. The women found it an enjoyable as well as useful occupation. Each sister brought a box lunch and at noon adjourned to Roxbury Park. Here lunches were exchanged and enjoyed. After lunch an informal program was presented for the pleasure of all present.

"We are happy to report that these activities of small service have been highly successful in increasing the spirit of cooperation and friendship among the members of Beverly Hills Ward."

Young Stake (New Mexico)

EMMA B. EVANS, president of the very small Relief Society at Shiprock, New Mexico, reported in June: "We have made quilts and dresses and sold them in the store here. We have made molasses taffy, popcorn balls, etc., and sold them to the sweet-hungry school children. By May 26, which we had set as our $100 goal, we had purchased $100 worth of war bonds and sold quilts and two dresses besides. We have six members."

Navajo-Zuni Mission (New Mexico)

EMMA B. EVANS of Shiprock was recently appointed with her husband, President Ralph William Evans, to preside over the new Navajo-Zuni Mission. When she wrote in June, there were no organized Relief Societies among these Indian women, but many of them who were interested were assisting with the Sunday School and Primary Association meetings, and doing missionary work. She reported as follows her visit to Crystal, New Mexico, "away up in the tops of the mountains" where the only full-time missionary was stationed: "This lady missionary had taught the Navajo women to make quilts. I wish you could see the two quilt tops they have made. One is put together with bright green and the other with a very bright yellow. The quilt blocks are perfect, every color blended and stitched as perfectly as their Navajo blankets are made. Instead of cutting their blocks as they would come on the material, the conventional flower design was in the center of each diamond, giving it an appliqued effect. Their faces shone when I told them that I would send the cotton for the first one, and how lovely they were. They intend to make and sell enough quilts to buy an organ or piano for their little church.

"You would thrill with pride if you were to see the little one-roomed church which they reconditioned with the help of Jim Collyer, the Mormon trader there. It has a good floor, newly painted walls, good benches, bright Navajo colors at the neatly curtained windows. Our visit was unexpected, but vases of evergreen and flowers adorned tables and

windows, and Brother Polocca was on hand to take charge of the meeting. This new member has full charge since there are no missionaries there now. Just lately a protestant church there had six missionaries holding revival meetings, but this staunch new member held his ground and carried on in face of great opposition."

Shelley Stake (Idaho)

SADIE KIRKHAM, stake sewing leader, at the request of Annie B. Johnsen, stake Relief Society president, reported in 1942: "In one Relief Society bedding project we have quilted 410 quilts. People who could afford to do so paid for the work, and the money was used to buy quilts and blankets for those who could not afford to pay. Then the stake Relief Society cooperated in a government mattress project. We made 207 mattresses. Through the applications for mattresses we learned the real needs of the people in our stake better than we could have found out in any other way. It has been a big undertaking, but we have enjoyed the satisfaction of knowing we have helped people to have warm bedding who have never had it before, and we surely need it in Idaho."

Southern Arizona Stake (Arizona)

GLADYS E. HUISH, president of Southern Arizona Stake Relief Society, reported in 1942 details of this stake's bedding project: "First, we decided to ask each member to have enough bedding on hand to last for five years and gave them a suggestive list to go by. To help the women with their quilts, each ward organization offered to quilt one quilt without charge for each member who would prepare and furnish her own material; some wards quilted one and tied one for each member. Of course, there were some who did not need any quilts made and a few who could not afford to buy materials. For the latter, the association bought the material and quilted the quilts. We suggested for the sheets and slips that they take advantage of the layaway plan early before prices were raised—which many did. We made each ward president responsible for her own members.

"When we took a survey early in October, we found that 70 per cent of our women had enough bedding for 5 years, many others for 3 years, some for only one, and a very few who hadn't done anything. Our presidents will still work with these few.

"In order to get so many quilts quilted most of the wards met regularly in work meetings each Tuesday all summer. Some held all-day work meetings every Tuesday. For our clothing project we asked the families to try to have enough clothes besides the ones they were wearing to last children for one year, and adults for two years. To help them with this, we submitted a suggestive list to go by. Each ward was also asked to lay away four complete layettes for infants—and have done so."

(Reports on Relief Society War and Welfare Activities will be continued in "Notes From the Field" for November.)

LESSON DEPARTMENT

Theology

Articles of Faith

Lesson 20—Christ's Reign on Earth

Tuesday, January 4, 1944

(This is the fourth lesson dealing with Article 10)

Article 10: We believe . . . that Christ will reign personally upon the earth; . . .

Lesson Aim: To show that after the cleansing of the earth by fire and the destruction of all wicked people upon the earth, that Christ will reign personally during the Millenium, and that during the millennial reign things not yet accomplished will be fulfilled preparatory to the end of the world.

CONDENSATION OF CHAPTER 20, TALMAGE'S, *ARTICLES OF FAITH*

First and Second Advents

The facts of our Lord's birth in the flesh, of His thirty and three years of life among mortals, of His ministry, sufferings, and death, are accepted as attested history. "In the meridian of time" Christ was born to earth, amid humble surroundings. His coming had been heralded through the previous centuries, even from the dawn of human existence. Every important incident connected with His birth, life, death, triumphal resurrection, and ultimate glory as King, Lord and God, had been predicted. Judah and Israel had been told to prepare for the coming of the Anointed One; yet when He came to His own, they received Him not. Similarly benighted are they who reject the prophetic evidence of His second coming, and who fail to read the signs of the times, which declare the event, at once glorious and terrible, to be near.

Christ's Second Coming Predicted and Signs Described; Biblical Prophecies

The prophets of the Old Testament, and those of Book of Mormon record who lived and wrote before the era of Christ, had little to say regarding the second coming of the

Lord in comparison with their numerous and explicit predictions concerning His first advent. The Lord's second advent was foretold by these prophets, however, as the scriptures abundantly aver (Ps. 50:1, 3; Isa. 35:4, 5-10; 40:10; Jude 14, 15; Pearl of Great Price, Moses 7:60, etc.).

Jesus taught the disciples that His mission in the flesh was to be of short duration, and that He would come again to earth, for we find them inquiring in this wise: "Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" In reply, our Lord detailed many of the signs of the latter times (Matt. Chap. 24; Luke Chap. 21), the last and greatest of which He thus stated: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," (Matt. 24:14). With great clearness, Jesus spoke of the worldliness in which the children of men had continued to indulge, even to the eve of the deluge, and on the day of the fiery destruction which befell the Cities of the Plains, and added: "Even thus shall it be in the day when the Son of Man is revealed" (Luke 17:26-30).

At the time of the ascension, as the apostles stood gazing into the firmament where a cloud had hidden the resurrected Lord from sight, they became aware of the presence of two visitants in white apparel, who said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Among Book of Mormon Prophecies

Among Book of Mormon prophecies it is sufficient to consider here the personal assurances of Christ at the time of His ministrations to the Nephites in His resurrected state. In promising the three disciples the desire of their hearts, He said, "Ye shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled according to the will of the Father, when I shall come in my glory with the powers of heaven" (III Nephi 28:7-8).

The Word of Modern Revelation

The word of modern revelation is no less sure regarding the appointed advent of the Redeemer (Doctrine and Covenants 33:17; 34:6-7; 45:37-44).

The Precise Time of Christ's Coming

The precise time of His coming has not been made known unto man (Doctrine and Covenants 49:7; Matt. 25:13; 24:42, 44; Mark 13:33, 35; Luke 12:40; etc.). His coming will be a surprise to those who have ignored His warnings, and who have failed to watch.

Christ's Reign; The Kingdom

The scriptures abound with declarations that the Lord will yet reign among His people, and that His kingdom will be everlasting (Ps. 10:16; 29:10; 145:13; 146:10; Jer. 10:10; Dan. 4:34-37; 7:27; Micah 4:7; Luke 1:33; Rev. 11:15).

Kingdom and Church

Although the phrases "kingdom of heaven," "kingdom of God,"

"kingdom of Christ" or simply "kingdom" may be used interchangeably, a careful study of the context in each instance may be necessary to a proper comprehension of the writer's intent (Doctrine and Covenants 65: 2, 5-6).

At the time of His glorious advent, Christ will be accompanied by the hosts of righteous ones who have already passed from earth; and saints who are still alive on earth are to be quickened and caught up to meet Him, then to descend with Him as partakers of His glory (Doctrine and Covenants 88:91-98). With Him too will come Enoch and his band of the pure in heart; and a union will be effected with the kingdom of God, or that part of the kingdom of heaven previously established as the Church of Christ on earth; and the kingdom on earth will be one with that in heaven. Then will be realized a fulfillment of the Lord's own prayer, given as a pattern to all who pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

The Millennium

During the millennial era, both mortal and immortal beings will tenant the earth, and communion with heavenly powers will be common. Vicarious work for the dead will continue with renewed fervor. Satan shall be bound, and when he is loosed again he shall only reign for a little season, and then cometh the end of the earth (Doctrine and Covenants 43:30-31). Then the earth will pass to its celestial condition and become a fit abode for the glorified sons and daughters of God.

The Millennium should be considered as a sabbatical era—a thousand years of peace, wherein enmity between man and beast shall cease, and love shall rule (Pearl of Great Price, Moses 7:65; Isa. 11:6-9; 65: 17, 20-25; Doctrine and Covenants 29:11, 22-23; 43:30-31; 63:49-51; 77: 12).

SUGGESTIONS FOR CLASS PROCEDURE

Suggested Songs

"Come, Thou Glorious Day of Promise," by Alex Neibaur, *Relief Society Songs*, page 52; *Latter-day Saint Hymns*, No. 275.

"Come, O Thou King of Kings," by P. P. Pratt, *Relief Society Songs*, page 1; *Latter-day Saint Hymns*, No. 158.

"Jesus, Once of Humble Birth," by P. P. Pratt, *Relief Society Songs*, page 31; *Latter-day Saint Hymns*, No. 293; *Deseret Sunday School Songs*, No. 47.

"I Know that My Redeemer Lives," *Latter-day Saint Hymns*, No. 290; *Deseret Sunday School Songs*, No. 272.

"Joy to the World! The Lord Will Come," by Watts, *Relief Society Songs*, page 28; *Latter-day Saint Hymns*, No. 188.

"Now Let Us Rejoice," by W. W. Phelps, *Relief Society Songs*, page 48; *Latter-day Saint Hymns*, No. 218; *Deseret Sunday School Songs*, No. 140.

"Memories of Galilee," by H. R. Palmer, *Deseret Sunday School Songs*, No. 122.

Pictures

Well-selected pictures add interest to the lesson and create an appropriate atmosphere. Famous pictures of Christ might be used in connection with this lesson. (Pictures may be obtained at small cost from the Perry Picture Co., Malden, Massachusetts.)

Suggested Questions and Study Helps

(*Note:* In early editions of *The Articles of Faith* by James E. Talmage, a series of questions and suggestive exercises were included. The following were prepared by the author for this particular chapter:)

1. Compare the conditions attending Christ's first advent, with those predicted for His second coming.
2. Cite scriptural prophecies regarding the second coming of Christ, with attendant signs: 1, Biblical; 2, Book of Mormon; 3, modern.
3. What evidence have you to prove that the predicted second coming of Christ is near at hand?
4. What is known as to the time of His coming?
5. Show by scripture that Christ is to reign as King on earth.
6. Demonstrate the relation between the kingdom of God and the Church of Christ.
7. Show the distinctive sense in which kingdom of God and the kingdom of heaven are spoken of in modern revelation.
8. What will be the position of honest and honorable men who are not members of the Church when the kingdom of heaven is established?
9. What is the Millennium?
10. Give scriptural authority for your belief as to the conditions that are to characterize the Millennium.
11. What will be the condition of Satan during and after the Millennium?

Suggestions for the Use of the Questions

The question is a "major mainspring to mental activity." The question-and-answer method is one of the important teaching methods and, if properly handled, may be made to contribute effectively to the aims of teaching. Questions should be clear and concise. One important purpose of questions is to stimulate and direct thinking; that is, to start the class members on a line of thought and then to direct their thought movement to a given conclusion or goal. The use of questions should be carefully planned. They should contribute to the development of the lesson and to the realization of lesson aims.

The "Suggested Questions and Study Helps" may be used in a variety of ways:

1. They may be used by the class leader as a guide for her preparation of the lesson.
2. The entire list of questions and study helps may be given to the members of the class as a guide for the preparation of the lesson by all the class members.
3. Certain questions may be assigned to individual class members for special reports. These reports should be limited as to time and introduced by the class leader at the proper places in the presentation of her lesson.
4. Three or four of the questions could be given to the entire class for special thought and preparation, and the remaining questions given to individuals for special preparation.
5. A question could be assigned to a committee of three or four members the month before the lesson presentation. On the day of the lesson presentation, one of the three members could report for the committee. This

method could be used to give many members in a large class definite assignments. The pre-meeting of the committee would give the members an opportunity of getting better acquainted with the lesson and with each other.

6. These questions could be used as a review of the lesson.

Note: The class members should be urged to bring the standard works of the Church. They should be urged to study these lessons before they are discussed in class.

SUPPLEMENTARY MATERIAL

Discourses of Brigham Young, edition 1925:

Christ will not cease his labors pertaining to this earth until it is redeemed and sanctified, ready to be presented spotless to the Father.—Page 45.

The Savior has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection. When the wicked inhabitants of the earth, the beasts of the field, fowls of the air, fish of the sea, all mineral substances, and all else pertaining to this earth, are overcome, then he will take the kingdom, present it to the Father, and say, "Here is the work you gave me to do—you made the appointment—I have wrought faithfully, and here are my brethren and sisters who have wrought with me. We have wrought faithfully, together; we have overcome the flesh, hell and the Devil. I have overcome, they have followed in my footsteps, and here are all thou hast given me; I have lost none, except the sons of perdition.—Page 45.

When he again visits this earth, he will come to thoroughly purge his kingdom from wickedness, and, as ruler of the nations, to dictate and administer to them as the heir to the kingdom; and the Gentiles will be as much mistaken in regard to his second advent as the Jews were in relation to the first.—Page 46.

Teachings of the Prophet Joseph Smith, compiled by Joseph Fielding Smith, 1938 edition:

Signs of Second Coming Have Commenced

Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned into blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, we shall be among those who are calling for the rocks to fall upon them.—Page 160.

Hearts of Children Turn to Fathers

The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.—Page 160.

Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, etc.; and all this must be done before the Son of Man will make His appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of morning cometh out of the east.—Pages 286-287.

Visiting Teachers' Messages to the Home

Sources of Strength

Lesson 4—The Development of Strength Through Work

Tuesday, January 4, 1944

WORK, we repeat, is a panacea for the ills of life. It is a source of joy and the price of things most worthwhile, the only path to be pursued that will bring satisfaction and victory to each individual. To quote Carlyle, "Labor is worship," and he declares it to be the greatest discovery beneath the sun. No man nor woman can be truly happy who does not carry some responsibility and do some useful work. Blessed is the man who has found his work, who can lose himself in it, who gets joy out of it, who comes to it in the morning with gladness in his heart.

To quote Proverbs 22:29: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

There is a well-known story of a farmer who, on his deathbed, called his three idle sons about him to impart to them an important secret. "My sons," said he, "a great treasure is hidden in the estate which I am about to leave to you." The old man gasped. "Where is it hid?" exclaimed the sons. "I am about to tell you," said the old man. "You will have to dig for it." But his breath failed him before he could impart the weighty secret, and he died. Forthwith, the sons set to work to spade and dig the long-neglected field, and they turned over every sod and clod upon the estate. They discovered no treasure, but they learned to work; and when the field was sown and the harvest came, lo, the yield was prodigious, in consequence of the thorough tilling which it had received. Then it was that they discovered the treasure of which their wise father had advised them—it was the yield of the estate from their own labors.

Happiness never resides in what an individual has, but always in what the individual does. "The more a man works, the longer he lives. The less he works, the sooner he dies."

There is only one person for whom there is no hope, and that's the idler. "The idler shall not eat the bread of the laborer."

Much work may be required in making a home and keeping it. This is often hard and monotonous work, but commonplace as it may seem, it is vitally important. Home building, in its truest meaning, is one of the greatest of the fine arts. The home is the center of happiness, a source of civilization.

Work

Thank God for the might of it,
The ardor, the urge, the delight of it,
Work that springs from the heart's desire
Setting the soul and the brain on fire.

Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command
Challenging brain and heart and hand?
—*Angela Morgan*

If the Almighty should come to mē with complete success in his right hand and eternal struggle in his left, I would choose the left.—*Socrates.*

Discussion

1. What are some of the physical values of work? The psychological, particularly in times of mental or emotional strain?
2. Give specific instances from Church history in which the importance of work has been emphasized by Church leaders.

References

Proverbs 31:10-31
Discourses of Brigham Young, edition 1925, pp. 447-449

Home Topics

For optional use on Work-and-Business Day

Modern Housekeeping Methods

Lesson 3—Floors and Floor Coverings

Tuesday, December 14, 1943

Of all the ways of getting on in the world, the shortest and best is to make people believe that it will be to their interest to help you along.—*La Bruyere.*

THE home affords the best environment for learning management, and family cooperation is an important factor in the successful management of homes in today's busy world. The parent needs to realize the importance of housekeeping experience for the child as a means of development, and as an expeditious method of solving housekeeping problems. Pressure of many kinds causes mothers to say, "It takes less time to do it myself." This statement reflects a lack of recognition of the important place management plays in living in a modern world, as well as the value of family effort in housekeeping.

At different periods of time, the customs and habits of people have differed. The problems of housekeeping and homemaking have changed with each succeeding period. We are confronted today with a situation wherein that which we have must be given great care, because of the difficulties of replacement. This is particularly true if we would preserve, in beauty, our floors and floor coverings. Their attractive appearance and the service which they give depend in large measure upon how they are cared for.

Volumes have been written upon the subject of floors and their finishings, coverings, and care. Hard and

soft pine, maple, ash, and oak are the woods most frequently used for floors. Soft pine has the advantage of being least expensive. Oak is considered by many persons to be the best wood for floor uses, particularly if it is quarter-sawed. Maple, however, is preferred by those who like light-colored wood floors. Wood floors that are stained, painted, oiled or waxed have grown steadily in favor and are now in general use. These floors are usually partly covered by rugs, large or small.

There is much to be said in favor of these finished floors. When well kept, they are very beautiful; and they may be kept so by daily dusting with a dry mop and an occasional thorough cleaning and refinishing. Rugs used on these floors may be cleaned as often as necessary without great effort and are easily reversed, which lengthens their wear. Thus the finished-wood and rug-covered floor is more sanitary and has other advantages over the fully carpeted floor. However, much may also be said in favor of the fully carpeted floor. Some people object to any bare floor, particularly when it is waxed, because of the danger of slipping. This, however, can easily be overcome by using, where traffic occurs, non-skid matting under small rugs.

Many people think that wax makes the most desirable and lasting floor finish for living rooms. The expense of this finish is somewhat more than a varnish finish because of the great amount of labor required. To keep a waxed floor in good condition it should be thoroughly cleaned at least once a year with turpentine or solvent and steel wool, and then given two coats of high-grade floor wax. A soiled spot or stain may be removed from a wax-finished floor with turpentine or solvent, the spot treated, and the place covered anew with wax.

With what should one cover the kitchen floor? Of all the kitchen floor coverings in use at the present time, linoleum seems to be the most satisfactory. A linoleum floor is resilient and easy to walk upon. Inlaid linoleum is perhaps the most satisfactory kind. Good linoleum is about a quarter of an inch thick and inlaid on canvas. Inlaid linoleum has the pattern or color extending from the surface through to the burlap base. Printed linoleum has a pattern printed on the surface only, and constant washing soon obliterates the pattern. Linoleum may be kept in condition by waxing at frequent intervals. It may be washed with mild soap and water. The surface may be protected by a linoleum lacquer in place of wax or varnish. Lacquer or varnish preserves the pattern of printed linoleum, but soon wears off in places that are most used, unless measures are taken to protect these spots. Linoleum with the pattern worn off may be painted and given an entirely new and fresh appearance.

The manufacture of both linoleum and carpets is greatly cut down at the present time due to the war. The mills are weaving carpets on a monthly basis only. All dealers are on allotments, and the allotments are small. All-wool carpets are no longer made. All-cotton carpets and rugs, as well as those which are a mixture of cotton and wool—sometimes cotton, wool, and rayon—are

now all that is being made. The various kinds of rugs and carpets which have been on the market until very recently are too numerous to discuss in this short lesson.

One of the most satisfactory floor covering for living rooms, from the point of view of many decorators is broadloom carpet in a soft, dark, solid color. It must be remembered, however, in selecting rugs or carpeting that walls and floors are a background for other furnishings. Therefore, patterns and colors that "rise up and hit you"—that is, startling colors and, in general, large designs—are to be avoided.

All rugs and carpets improve in glossiness and beauty under proper care. Cheap or expensive, they should be vacuum cleaned in the direction they were woven. Rugs should never be beaten or whipped. They should never be hung over a line. Small rugs should be brushed with a whisk broom in preference to sweeping them.

Suggestions for Study

1. Make a visit to your carpet and linoleum dealer and procure linoleum samples and samples of carpets of different types of weave, material, etc. Discuss with the class the characteristics and qualities of each and give suggestions for the care of each.
2. Name several precautions to be taken in the care of large and small rugs.
3. What are the differences between paste, liquid, and self-polishing waxes, and where can each be used to the best advantage?
4. Distinguish between battleship, plain, jaspe and marbleized, inlaid, and printed linoleums.

References

America's Housekeeping Book, pp. 143-156; 173-184

Current magazines, newspapers, and advertisements

Lesson 4—Walls, Ceilings, and Woodwork

For optional use on Tuesday, January 11, 1944

Knowledge has four corners. I will show you one—you find the other three.
—*Confucius.*

IT is realized that the business of housekeeping has not kept pace with the tremendous advancement in other lines of human endeavor, that the wonderful discoveries in science and the developments in the arts only slowly and partially have been applied to the problems of home life. However, enough has been applied to the home to make a study of modern housekeeping methods both interesting and profitable. In a short course, such as we are presenting in Relief Society, we cannot discuss all that is new and better in housekeeping methods, but it is hoped that enough information will be given to help class members with some of their housekeeping problems and to stimulate them to seek further for efficient ways of doing their household tasks.

In wall coverings one has the choice of many materials—paint,

kalsomine, wallpapers of many kinds, grass cloth, etc. In deciding what covering to use, consideration must be given to beauty, service, and cost. In selecting a wall covering one must consider what is to be required of it. Is color that harmonizes with room furnishings of first importance, or is texture more important than color? Will the wall covering have to withstand a great deal of cleaning, or may it go for several years with only light dusting? Is the cost too great in proportion to the service the covering will render, or will its durability justify the cost? It is important also to decide how much labor will be involved in covering the walls, and whether or not the person to do the work understands the proper handling of his materials.

A good paint job is in many respects preferable to any other type of wall finish. Although it is more costly than most other types, it is also more durable. Wall paints are both glossy and dull and, of course, have a wide range of color possibilities. The colors of good paints fade very little, so that a color well chosen may give pleasure for several years. Paint is used over plastered walls. Enamel paint is particularly costly as a material, requiring both time and skill to apply well. It usually produces a glossy surface not often desirable over an entire wall, except in kitchens and bathrooms where it is considered by many persons to be quite ideal.

Instructions for the use of paints may be secured when they are purchased, however, surfaces should always be *clean, dry,* and *smooth.* If the surface is covered with old paint, it should be sandpapered in order to make it smooth. One should never paint over a surface that has been waxed without scrubbing off all the wax and without making sure the surface is dry. If any mending is needed it should be done before painting is started. Only *new* or *well-cleaned* brushes should be used, and they should be of a suitable width for the work to be done.

Painted surfaces can be well cleaned by washing with mild soap and water or water softener and water. It has been found quite successful to apply a thin coat of cooked starch over a new paint job. This starch solution when dry leaves an invisible film over the surface which helps to make the washing job much easier. After painted walls have been once washed, the starch solution should again be applied to reduce hard work for the next cleaning period.

Kalsomine as a wall finish is inexpensive. It is mixed with water, is comparatively quick to apply, and dries within two or three hours. It comes in a variety of colors and, though not as durable as paint is satisfactory on plastered walls where changes must be made frequently and where the cost of material is a consideration. Surprisingly good effects can be secured when kalsomine is well applied. Skilled workmen can so handle it as to produce almost any shade desired, and the surface obtained is dull with much the same texture as wallpaper. Frequently walls must be sized with a special sizing solution to obtain even results. Unfortunately, the colors of kalsomine fade in sunlight. Compared with paint, kem-tone, wallpaper, or canvassed walls, it is at

the bottom of the list in cost.

Kem-tone and similar products are new wall finishes which have recently come on the market. They are less expensive than paint, but more expensive than kalsomine. They come in paste form and have to be mixed with water. They have been very popular this past season and give beautiful results when properly applied. Instructions for their use are given on the container.

Paper, as a wall covering, is so commonly used that infinite variety in color, texture, and durability has been developed. The price range is from a few cents per roll to several dollars. Wallpaper suitable in color and design for any room in a house may now be had. Small design in an allover pattern of much the same hue, but of slightly different values from that of the paper background gives a richness of texture without emphasizing design. Such papers can be successfully used in rooms where pictures are to be hung. Papers of large separate designs should be reserved for large wall areas not otherwise decorated. Wallpaper comes in washable and non-washable grades. Most wallpapers are best cleaned with the dough-type wallpaper cleaners now on the market everywhere.

When properly applied to the wall, canvas has the advantage of having rich texture and durability, but the initial cost is high as compared with most wallpapers. With restarching it can be freshened from time to time.

Ceilings are usually light so as to give an impression of spaciousness. They should not be white except in white rooms, but should be keyed to the wall color in order to harmonize with it. The material used to cover the ceiling is usually the same as that used on the walls. If the room is too high, its height may be reduced in appearance by using a "dropped ceiling" or a darker shade of covering. If the ceiling is low, a striped paper, with stripes extending from base-board to ceiling, will make the ceiling appear higher than it is in reality.

The woodwork is part of the background of any room, and should not be conspicuous in line or color. It may be stained, varnished or painted. Many commercial products are now on the market for cleaning woodwork, but mild soap and water will usually remove soil and spots with little or no injury to the finish.

Questions for Discussion

1. What are some of the important factors to be considered in selecting the proper type of wall finish for a room? The proper kind of woodwork finish?
2. How does the locality in which you live affect your selection of wall coverings? How does it affect the cleaning problem?
3. Give some practical suggestions on how to properly clean painted walls with a minimum of effort; also painted woodwork.
4. Discuss some of the problems involved in covering one type of wall covering with another type; for example, kalsomine over wallpaper; wallpaper over paint; paint over kalsomine.

Reference

America's Housekeeping Book, Chapter 13, pp. 157-168

Literature

The Bible as Literature

Lesson 4—The Bible Ballad

Tuesday, January 18, 1944

HEROIC days produce stories that are often transmitted through ballads down the ages. These ballads may be briefly suggested by calling them story-songs. Tales of *Robin Hood and His Merry Men* are examples of this type of literature. In verse form, easily learned by heart, the popular stories of these Englishmen, who had taken to the greenwoods in protest against Norman tyranny, were "half said, half sung" as Scott puts it, and passed from generation to generation.

In a lyric, a story is just suggested. In a ballad, the story is sketched. In a narrative, the story is told with detail. The ballad, in other words, is a story in essentials, given musically—often with "echo lines" to bind it more closely together. Generally, the ballad deals with but one dramatic incident. Rhythmic effects are usually distinctive, often striking.

Ballads of the Robin Hood type are, of course, not to be found in the Bible. Indeed, there are but few selections in Bible literature that may be classified as truly of the ballad type. One reason for this may perhaps be that Bible stories are usually almost as compressed as a ballad. Another, of course, is that Bible literature has its own distinguishing characteristics. In form, it does not parallel closely other literary forms.

One of the examples that approaches the ballad type is found in Judges Five, *Deborah's Song*. A comparative study of this chapter with that of Chapter Four, helps one to get a clearer idea of the straight narrative story, and that of the ballad or song-story type.

Back of these two chapters is of course the larger story leading up to the conquest of the Promised Land, and the distribution of the Tribes of Israel over their reclaimed realm. Joshua, you will remember, after crossing the Jordan, and after the triumph over Jericho, whose walls fall before his army, sweeps through the land of Canaan, defeating most of the tribes that have taken possession of it. Yet, despite the swiftness of his conquest, he fails to give heed to the Lord and sweep away the enemies of Israel "root and branch." This failure brings on a series of troubles. Round about the conquered realm are various peoples—Midianites, Hittites, Philistines, and others—ready to fight to get back the lands from which they have been driven.

After the distributing of the Twelve Tribes over the various parts of Canaan allotted to them, there is

no central government from which they can be directed, especially in a military sense. A high priest is what may be called the chief ruler and he is concerned, it would seem, with administering spiritual matters.

Enemies, taking advantage of this, begin to prey upon the tribes most vulnerable to attack. At the outset, the trouble comes mainly in the great plain of Esdraelon, an open country near the center of the land of Canaan. Gradually these attacks by the enemy are increased, until something has to be done to meet them.

In Judges Four we are told the story in characteristic Biblical style, with straight, clear strokes and concreteness. It begins:

> And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
>
> And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.

Thus the story continues to move forward step by step, telling of the defeat of Sisera and of his flight and death at the hand of the wife of Heber the Kenite. It is a straight prose narrative rising to a climax with the final victory over Jabin the king and his destruction by the Israelites.

Naturally, at the conclusion of this triumph over an enemy who had enslaved them for a score of years, there would be an outburst of rejoicing. It comes in much the same spirit as that which followed the escape of the Israelites at the Red Sea, though in a somewhat different form. In *Deborah's Song* (Judges Five) we have the story sketched with bursts of music portraying various emotions as the triumph is depicted. Dr. Moulton in his *Modern Reader's Bible*, pp. 223-225, presents the Biblical ballad in part as follows: (See also *The Bible Designed to be Read As Living Literature*, by Ernest Bates, pp. 180-181.)

Deborah's Song

For that the leaders took the lead in Israel—
For that the people offered themselves willingly—
Bless ye the Lord!

In the days of Shamgar the son of Anath,
In the days of Jael,
The highways were unoccupied,
And the travelers walked through byways;
The rulers ceased in Israel,
They ceased—

Until that I, Deborah, arose,
That I arose a mother in Israel.
They chose new gods;
There was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?

Then the people of the Lord went down to the gates—
Awake, awake Deborah,
Awake, awake, utter a song:—
Arise, Barak,
And lead thy captivity captive, thou son of Abinoam.

The kings came and fought;
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:—
They took no gain of money!
They fought from heaven,
The stars in their courses fought against Sisera.
The river Kishon swept them away,—
That ancient river, the river Kishon!

Oh my soul, march on with strength!
Then did the horsehoofs stamp
By reason of the pransings
The pransing of their strong ones.

Following the above lines comes the rest of the story, telling of the death of the king, of the mother looking vainly for his return in triumph. Then with swift stroke the ballad ends with—

So let all thine enemies perish, O Lord:
But let them that love him be as the sun when he goeth forth in his might.

It is timely here to retell a story that came out of the reconquest of the land of Palestine during World War I. During a battle with the Turks, a detachment of English lancers, it is said, made an attempt to charge the enemy across the "ancient river Kishon"—named in the foregoing poem. Several of these horsemen went down in the quicksand of the river. When the leader was brought before the commander to report the disaster to his troops, he was asked, "Don't you ever read your Bible? It was this same old river that helped bring defeat to Sisera."

Discussion and Activities

1. Explain the basic meaning of the term *ballad*. What rather old-fashioned song do you know that is ballad-like? Why?
2. So far as the story part goes, what is the essential difference between a lyric and a ballad? A ballad and a story? Illustrate.
3. Read all the story of Deborah as given in Judges Four. Then read the story-song as given in Judges Five. What is one basic difference that you observe between the two accounts of the same incident?
4. Find in Deborah's Song (Judges Five) some lines (two or three of them) that seem especially musical.
5. Choose from this Biblical ballad two or more words or phrases that bring a vivid picture to you.
6. Try reading parts of the ballad (Judges Five) aloud to note the vivid word pictures they bring.

PRONOUNCING VOCABULARY

Abinoam	ă bĭn′ o ăm	Harosheth	hā rō′ sheth
Anath	ā′ nath	Hazor	hā′ zôr
Barak	bā′ răk	Hittites	hĭt′tītes
Deborah	dĕb′ o rah	Jabin	jā′ bin
Ehud	ē′ hŭd	Jael	jā′ el
Esdraelon	ĕs dra ē′ lŏn	Kedesh-Naphtali	kē′ desh năf′ ta lī

Kenite	kĕn′ īte	Philistines	fĭ lĭs′ tĭns
Kishon	kī′ shŏn	Taanach	tā′ a năk
Lapidoth	lăp′ i dŏth	Sisera	sĭs′ e rà
Megiddo	mĕ gid′ dō	Zebulun	zĕb′ u lŭn
Midianites	mĭd′ ian ītes		

Social Science

What "America" Means

Lesson 10—The Sacredness of American Citizenship

Tuesday, January 25, 1944

We Americans have many grave problems to solve, many threatening evils to fight, and many deeds to do, if, as we hope and believe, we have the wisdom, the strength, the courage, and the virtue to do them. . . . Our nation is that one among all the nations of the earth which holds in its hands the fate of the coming years. We enjoy exceptional advantages, and we are menaced by exceptional dangers; and all signs indicate that we shall either fail greatly or succeed greatly. . . . We shall never be successful over the dangers that confront us; we shall never achieve true greatness, nor reach the lofty ideals which the founders and preservers of our mighty Federal Republic have set before us, unless we are Americans in heart and soul, in spirit and purpose.—*Theodore Roosevelt.*

WE have tried to show in the preceding lessons of this course that the United States has republican or representative form of government, and that the sacred rights and privileges of it are common to all its people.

Its grant of religious and civic liberty to all its citizens is one of the noblest gifts to mankind in history, and the truest thing that can be said of our Government is that only human beings of a high degree of mental and moral fitness can appreciate its gifts, for the more perfect people become, the less control by laws do they need. Our Government was grounded in religion, and though religion did not become a part of its political system, it was virtually incorporated into the feelings and lives of the people. This can easily be accounted for. The Christian sects of Europe found asylum in America before the Revolutionary War, and the Constitution of the United States provided for freedom to worship God as people wished. The American people have naturally been religious, and allied to their religious character is reverence for the Founding Fathers who dedicated their fortunes and pledged their sacred honor for the creation of the United States.

When the first Continental Congress met in Carpenter's Hall in Philadelphia, September 5, 1774, delegates from all the Colonies, except Georgia, had come to talk over their rights as Englishmen and to

make protests to the King of England because of grievances against the Government. This Congress led to the Second Continental Congress which issued to the world the Declaration of Independence. At the first session of the Congress, it was moved and seconded that the assembly be opened with prayer. While some objections were raised to the motion, it was finally carried and the Reverend Jacob Duche, Rector of Christ's Church in Philadelphia, was called in, and he opened the session with a fervent prayer. From that time to the present, every session of Congress has been opened by divine invocation, and the custom has become common in all the states when their legislative bodies meet.

There is significance in the fact that the First Continental Congress was opened by prayer. It means that from the first our Government was dedicated to God, and the land consecrated to His holy purposes. They were select groups of Englishmen who settled these shores. Deep were their ideals of religion; holy was their concept of home life. They had as a rule been persecuted, but the people who go into a new country and have a long and perilous journey to make, develop unusual courage and determination, strong initiative, and strong convictions. As soon as the struggle for existence was over, the people began to assert themselves in new institutions. Town and county governments were developed, and these units of government were democratic, for the people met in meetings and made their own laws and appointed their own officers to enforce the laws made. Universal education was encouraged, and people were free to work out their own destiny. Many new institutions were evolved, and women were freer than their sisters in the Old World. They occupied a more important place in society. Class distinction was abolished, and birth and money counted for nothing in redeeming the new country. A dominant individualism grew up, and ideals of equality, freedom of opportunity, and faith in the common man became deeply rooted in this New World. With the development of the country and the quest for the unknown, the people came to have a clearly defined conception of what "democracy" meant. All had a right to take part in government, both local and national. All had the right to vote for representatives to state and national legislative assemblies and for the men who should execute the laws.

Citizenship in our country is a sacred opportunity and a power whereby homes, schools, churches, and civic life may be maintained for the best good of all. Citizenship requires the subordination of private interests to the public good. This naturally carries with it training in the great truth that man does not live for himself alone, but for the good of others. Good citizenship cannot exist without a deep love of home and country, for the state or city is not a mere corporation but a group of people who govern themselves, that they may have happiness and contentment. The state has a soul, and its essential greatness is its humanity. Good citizenship must conform to the political aims which we profess and to the political ideals which we cherish. In America we have what has always been called the

"democratic feeling," this respect of man for man, a sense of justice that is not satisfied until justice shall be the cornerstone of our Government.

Our traditions hold sacredly to the ideal that men must try to think right and do right according to the highest principles of Christian ethics. God had a directive purpose in the formation of this nation, and the spirit in which the Government was established is related to the Spirit of God. The terrible war going on today is a struggle for righteousness against wrong, a struggle to maintain the true democracy of mankind over tyranny and slavery. Behind all democratic government there is a firm conviction of the divinity of man, which expresses itself in just and equitable laws. There is a call of God to nations as well as to men to maintain the gift of freedom that is conducive to the growth of the spiritual life of people.

Our units of government like the state, county, and city are units of culture which make for civilization, and "civilization" was clearly and nobly defined by the Lord Chief Justice Russel of England when he said: "Civilization is not dominion, wealth, material luxury; nay not even a great literature. Its true signs are thought for the poor and suffering, chivalrous regard and respect for women, the frank recognition of human brotherhood, irrespective of color or nation or religion; the narrowing of mere force as a governing factor in the world, the love of ordered freedom and abhorrence of what is mean and cruel and vile."

The Latter-day Saints believe that to save the ideals of our democracy the people must have a stronger and more intelligent devotion to them. The Constitution of the United States gives us the democratic emphasis upon the value of life, and the right of the individual to attain unto the fullest development of his life. This has its origin in the religious and moral concepts of the Gospel which can supply democracy with an indispensable, fulfilling faith. Our Government with its Constitution is a tie that will bind the American people into a common brotherhood, and it will lead the way to other higher and spiritual unions. It blesses our efforts and it ennobles our lives. A few years ago, President Eliot of Harvard University made a statement well worth remembering. America, he said, has made five important contributions to civilization: first, we have done more than any other people to further peace keeping, and to substitute legal arbitration for the brute conflict of war; second, we have set a splendid example of the broadest religious toleration —even though Holland had first shown us how; third, we have made evident the wisdom of universal manhood suffrage; fourth, by our welcoming newcomers from all parts of the earth, we have proved that men belonging to a great variety of races are fit for political freedom; finally, we have succeeded in diffusing material well-being among the whole population to an extent without parallel in any other country of the world. These contributions to civilization are all of them the result of the practical side of the American character.

The American people have retained the idealism and stability of character of their forefathers, and

they have a divine faith in their country, their Government, and in the people. The faith remains today, and for this reason there is a fineness to American character which will not allow America to become so seriously infected as to be destroyed by the false "isms" of Europe and other parts of the world. Americans are growing in religious feeling, for they are discovering that religion is the foundation of freedom and justice. It may be said today as it was said by a statesman over a hundred years ago:

> I see the dawn of a new and illustrious vision. I see the nation rising from its present depression with a chastened, but good spirit. I see education awakened, a spirit of sobriety ruling in work and in manners, a higher self-respect invigorating our institutions, and the bonds of our government strengthened by a holier attachment.

The building of this nation has been a long, solemn, and sacred task. It is the work of many generations of men and women who have conceived lofty ideals, and who, without regard to party, religious faith or section, "whether up in the pine forests of Maine or over across the continent in the orange fields of California, or down on the plantations of the sunny South, have wrought for freedom, for liberty, for stability, for justice." The American people have in a singular sense regarded themselves as the instruments of Providence in the working out of a great Government and a mighty civilization.

The sacredness of our citizenship will never be given up so long as we love freedom and culture, nobility and honesty, and so long as we have respect for one another and a deep and abiding faith in the Gospel of the Lord Jesus Christ.

Questions and Topics for Discussion

1. Discuss the principles of righteousness that lie at the root of our Government.
2. Why do we hold the Constitution of our country as sacred?
3. What is meant by the expression: "A government of the people?"
4. If you designate a man or woman as a good citizen, just what do you mean?
5. Discuss the statement of Theodore Roosevelt at the beginning of this lesson.

Stories from the Book of Mormon

For optional use of Relief Societies in stakes and missions in countries other than the United States, in lieu of social science lessons.

Lesson 3—Nephi, a Leader in the Land of Promise

Tuesday, January 25, 1944

Note: For the full effect of this lesson it is imperative that the teacher and class have *at hand* the Book of Mormon.

unlike that given through the voice of a friend.

Questions for Active Reading and Discussion

With the help of the suggestive readings given below have the class carry on the discussion as follows: first, answer the question; second, read the passage given to discover plain and precious truths of the Gospel brought to light in the Book of Mormon. If time permits, have each member of the class add a passage of his own from within that part of the Book of Mormon (II Nephi, chapters 5 to 33) that gives Nephi's words concerning Christ to his people—a passage that has brought new meaning to a Gospel truth.

1. Why is it hard to understand many of the great prophecies concerning the mission of Christ found in the Bible? Read II Nephi, chapter 25.

The next question may be used if needed for class activity, or it may be assigned for home study:

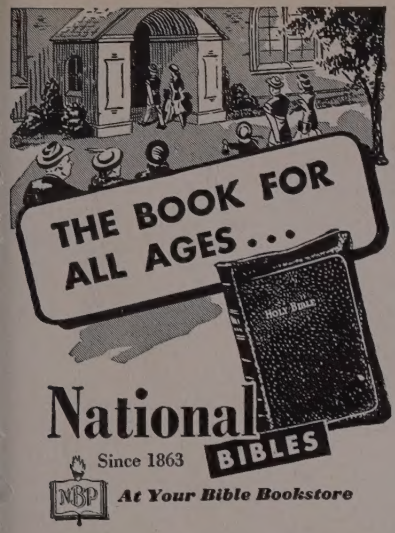
2. In what condition will be the churches of the world in the latter days? How will new scripture be received? Read II Nephi, chapters 28, 29.

L.D.S. Girls and Women in Wartime

(*Continued from page 606*)

The modern slogan that women are entitled to equal rights and opportunities with men has led some women into fallacies of thought and practice that are very damaging to them and to the future welfare of mankind. In the first place, as to moral standards, equality of rights and practices should mean that men should live up to the standards they expect of high-class women. To assume that women may indulge in the same practices that some men indulge in means that woman is simply degrading herself. From another point of view equality of rights does not mean absence of differences and duties any more than does the phrase, "all men are created free and equal." The facts are, of course, that in many respects they are unequal. So in many ways men and women are different and unequal. Each sex may be superior in some respects and inferior in other respects. The difference in biological structure and functions is self-evident. The differences psychologically and socially are not so visibly manifest but are nevertheless a fact. Men and women are complements of each other. The more fully and frankly this is recognized and the life of the family and of society organized and operated on this principle, the greater will be the success and the lasting happiness of both men and women.

While it may not be the destiny of every woman to become a wife and mother, to live worthy of motherhood in the highest and most sacred meaning of the term is her proper destiny and road to enduring happiness. Women who have no children of their own can generally find opportunities to take a motherly interest in children of relatives, friends, and neighbors, and in this service find at least some of the satisfactions that go with successful motherhood. Any part in the creation or development of successful lives is one of the greatest contributions to religion.



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